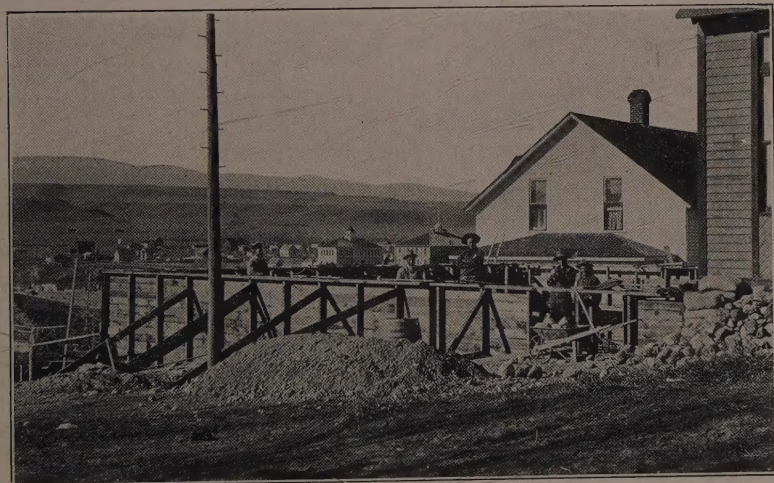


The AMERICAN MISSIONARY

DECEMBER, 1911



BUILDING THE NEW CHURCH IN BUFFALO, WYOMING

PUBLISHED BY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE AMERICAN MISSIONARY ASSOCIATION
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
THE CONGREGATIONAL EDUCATION SOCIETY
THE CONGREGATIONAL SUNDAY SCHOOL & PUBLISHING SOCIETY
THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE AMERICAN MISSIONARY

DECEMBER, 1911

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Issued Monthly, at fifty cents per year. Five cents a copy.
 Clubs of five or more—25 cents each. Clubs totalling one-fifth of the gross membership in the church, according to the last Year Book—15 cents each.

All magazines sent to individual addresses.

Advertising rates upon application.

When a change of address is requested both the old and new address should be given and notice of change should reach us by the 20th of the month previous to the issue on which the change is to take effect.

The office of this magazine simply has charge of the subscription list. Communications on any other subject should be addressed to the different societies concerned.

Address other communications and make remittances payable to

THE AMERICAN MISSIONARY

289 Fourth Avenue, New York.

Entered at the Post Office at New York, N. Y., as second-class mail matter.

THE AMERICAN MISSIONARY

VOL. LXV.
NO. 12.

DECEMBER, 1911

NEW SERIES
VOL. 3. No. 9

GETTING A CHURCH CLUB

The Club Rates of this Magazine are proving very popular in many quarters. While the single subscription rate is fifty cents each, clubs of five may receive the magazine at twenty-five cents each. Better still, a church club equaling one-fifth the total membership of the church in the last Year Book gets twelve issues of the magazine, one each month, at the exceedingly low rate of fifteen cents for each subscriber.

Such a Church Club does not, of course, start itself, nor spring up by spontaneous generation. Somebody must get interested in it, propose it, and then push it. Sometimes it is the pastor who does this, and if he is red hot in his interest, the contagion of his zeal spreads rapidly through his congregation, and the work is quickly and easily done. A lukewarm minister makes a sluggish people. Sometimes it is a Church Committee which canvasses all the people, and gets twenty per cent. of the members onto the subscription list. The Woman's Society or the Christian Endeavor Society might take this up as a special missionary effort, charging twenty-five cents for each subscription, sending to the Magazine fifteen cents and retaining ten cents for its missionary fund. This would be a very effective way of increasing interest in those organizations. They would be doing something worth while.

A notable example of what a live pastor can do is shown in Park Rapids, Minn. This is the county seat of Hubbard County, one hundred and fifty miles west of Duluth. Our Congregational Church, organized in 1884, had seventy-five members in 1905, but declined in strength, making no report in the Year Book, and finally dropped out altogether. The Rev. William H. Gimblett has gone there as pastor, the dead church is alive again, and lo! it sends in 78 names as a Church Club, which must be a hundred per cent. of the membership. It is a modern miracle! Moral: if you think you have a dead or dying church, get up a club for THE AMERICAN MISSIONARY, equaling twenty per cent. of your membership, and it may result in a similar resurrection.

We have quite a large list of these clubs in strong churches, equaling one-fifth of the total membership. One is from Toledo, Washington St. Church (Dr. E. Bourner Allen's), which sends us 228 names. One is the Mt. Pleasant Church in Washington, D. C., which sends 207 names. Eight clubs send between 100 and 200 names. Many others average from 25 to 96 names. It is not difficult to secure such a club if a church goes at it with a will, and it arouses an interest and an enthusiasm which cannot otherwise be gained. Why cannot a thousand of our six thousand churches get up such clubs?

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary, Charles H. Richards, D.D.; Treasurer, Charles E. Hope; Field Secretaries, William W. Newell, D.D., 19 S. La Salle Street, Chicago, Ill.; New England office, Room 611, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Mechanics Bank Building, San Francisco, Cal.; Assistant Field Secretary, Mrs. C. H. Taintor, Clinton, Conn.

Our financial year closes December 31. Be sure to send your contribution for our work before that date.



Dr. W. W. Newell, our Field Secretary for the Interior, is winning laurels in a new sort of service for the churches. It frequently happens that a church which has secured a loan from this Society not yet fully paid, has also some other indebtedness which has gradually accumulated and which is like a millstone around its neck. He offers his help to such a church in a debt-raising campaign to clear off the entire burden, the careful preparation finding its climax in a Sunday when he conducts the service. The effort has proved signally successful.

In a large church in one of the Interior States, where a few years ago a fine new church was dedicated, and where there was such a burden amounting to about \$5,000, which on a recent Sunday disappeared under his magic leadership. He tells the story briefly thus:

"The trustees and many of the members believed the debt could not be raised. They tried in many ways to discourage the pastor. At our conference Sunday morning before church the trustees said they did not wish to throw cold water on the plan, but they warned me not to be disappointed if we did not raise the debt. Good preliminary work had been done, following suggestions I sent the pastor, however, and the result was an astonishment to the whole church.

"We expected to raise money both morning and evening, but in the morning we not only raised the total debt, but also secured \$1,585 in excess. Of this amount \$500 will be used for paving the street beside the church next year, \$500 will go into decorations for the interior of the church, and having no use for the last \$500, I had the pleasure of returning a pledge for that amount to the Ladies' Aid Society. The people were so happy that a number of the ladies, and even the pastor, in discussing it afterwards, were moved to tears. One of the men said to the pastor, 'What are you crying for? What do you feel bad about?' and he said, 'I don't feel bad. It is the happiest day of my life.' It certainly is a great plan."

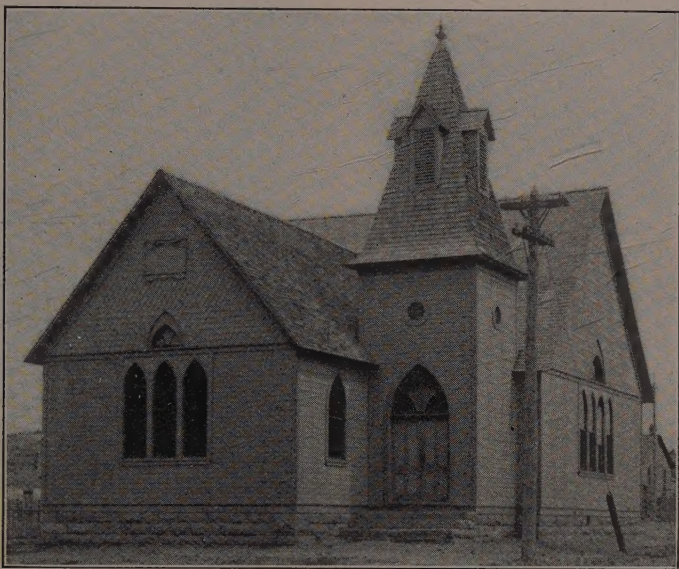


More than a hundred churches are anxiously waiting for our response to their appeals. Some of them have been waiting more than a year and are in distress. We have no funds to appropriate except as the churches send us money month by month. Our funds are put out into the field as fast as we get them. If you would save the imperiled churches and remove the crushing burden from home missionary pastors, send along your remittance without delay.



Are the churches reaching the apportionment mark? Our receipts show that some churches are doing splendidly in this respect and have

made up the full amount indicated by the Apportionment Commission. The majority of them, however, are as yet a good ways below the mark. We hope many of them will make up the full amount before the end of this month. It will be a great day for Congregationalism and the Kingdom when every department of our common work is fully supported by every one of our churches.



FIRST CONGREGATIONAL CHURCH, GALLUP, NEW MEXICO

IN GALLUP, NEW MEXICO

By the Rev. Clarence P. Emery

[Sixteen years ago our Congregational church in Gallup, New Mexico, was organized, and two years later it erected an attractive house of worship by the aid of this Society. The church has had a useful life though not large in numbers. It has recently secured a pastor from New England, who, with his wife and five children, was unable to find any suitable house in the mining town. Encouraged by the hope of securing a parsonage loan from this Society, the church is building a comfortable six-room house, and asks us for \$1,200 to pay last bills. Superintendent Heald strongly recommends the appropriation as one of special urgency because the winters in Gallup are cold by reason of the high altitude, and the home should be completed at once. Perhaps some generous donor would like to send us this amount for this frontier church.]

WE came here from Rhode Island last March, having lived always until then in New England and having never previously been West of the Hudson River. Of course, our trip was full of interest.

Gallup is in the southern Rockies, just over the great divide. Our altitude is 6,483 feet,—nearly 200 feet higher than the top of Mt. Washington. Glorious sunshine, marvelous air, rugged scenery are Nature's great

assets here. Perhaps I should say the assets most in evidence; for extensive coal deposits are found in this region; and Gallup is the center of a coal mining country. The camps at Gibson, Heaton and other mines are from three to eight miles out of town, and, while much of their life centers in their own camps, yet Gallup is a center for them all. Gallup is also an active railroad town. It is on the through line (Santa Fe R. R.) from



REV. CLARENCE P. EMERY AND SONS,
GALLUP, N. M.

Chicago to the Pacific coast, and, being at the end of a division, is on that account busier than it would be otherwise. It is also the distributing point of a great region reaching out one hundred miles or so in every direction; and it is also the county-seat of McKinley County. Our population

among either Mexicans or Indians. It appears to be our lot at present to minister to the cosmopolitan population of Americans. That is of itself a great task, for they as a whole are not vitally interested in the work of Christ. It is sad to see so many who have been active church workers back East fail to take up Christian work upon coming here; and in many, many instances, even breaking away from the wholesome restraints that held them to a high ideal in the eastern environment.



THE OLD ADOBE HOUSE



MRS. EMERY, WITH REBECCA, ALICE
AND PHYLLIS

is in the vicinity of 2,500. We have a fair proportion of Mexicans; Americans from all parts of the United States; and a few Indians. Many Indians come in from the reservations from time to time. To the northwest of us are the Navajos—some 20,000 in number. To the south are the Zunis—perhaps 2,000.

The work of the Protestant churches in Gallup is not, as yet,

Attendance at Sunday services is meagre. Twenty-five people is as large a congregation as either church often gets at the morning service; and evening attendance is not much better.

We have our Sunday-school at 10 a. m. The attendance ranges from 35 to 50. The Superintendent, who is also superintendent of the Gallup schools, is a faithful, efficient, helpful man. Morning worship is at 11. The Junior C. E. Society, a new organization of 20 members, meets at 4 p. m. Our evening service is at



THE NEW PARSONAGE NOW BEING BUILT



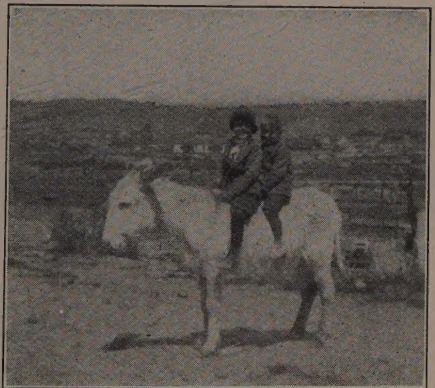
THE MISTRESS OF THE MANSE
(MRS. EMERY)

7.30. We have no midweek prayer meeting; so I usually attend the one held at the Methodist church. Our Ladies' Aid Society is an exceedingly active organization. Another new organization with us is the Congregational Club. This meets the first Friday evening of each month at the church. We have a musical and literary program, followed by a little fun of one sort or another and by refreshments. One of the classes in our Sunday-school (girls from 9 to 14 years old), who have adopted the name "The Weavers," have helped solve the problem of the music by becoming the choir at the Sunday morning service.

There is great need of the parsonage we are building. The only house obtainable when we came to Gallup was an old five-roomed adobe affair, greatly out of repair. It has no closets whatever and is altogether inadequate for us. Houses are scarce and rents are high, because Gallup is growing rapidly. I know of one man here who, with a large family, camped all summer in another man's corral

because he could not find a vacant house. If interest in church work grew as rapidly as the town grows, we should need no aid in building our parsonage; but, as our townspeople at large are not yet vitally interested in church work, raising money locally is difficult. When we get the new house, we shall be located next to the church, and that will be more convenient in every way. Then, too, we shall be able to invite others to sit at table with us or spend an evening with us now and then, things our present poor crowded quarters prohibit us from doing. There are numerous men in town (and some women) who have come from the East and are having no home life, and are lonesome, and would welcome an occasional social evening such as we shall, in the new parsonage, be able to give them.

In New Mexico as a whole, Congregationalism is not strong. Our only self-supporting church is at Albuquerque. I feel that we have fine prospects in Gallup; but outside these two places our polity is not gaining headway in comparison with some other denominations. As I understand it, money has not been available to push Congregational work in the Southwest; so we have not been able to launch out in some of the new, growing, farming towns. Though it has been impossible to make our home



EDWIN AND ANTHONY EMERY ON THE
BURRO

missionary work as aggressive as we would like to have it, our denominational educational work has been important, effective and far-reaching. Great service has been rendered for nearly a quarter of a century in this direction.

Gallup is a growing town, a business and political center, a strategic

point; and I am sure our denomination will do well to strengthen our church here all that is possible. I feel that we ought in New Mexico to aim to have a few strong, centrally located churches, rather than numerous little weak organizations, in which effort is of necessity spread out too thin.



SOME DIFFICULTIES IN NEW MEXICO

THE new state has some peculiar conditions which renders our Protestant work somewhat difficult. A very large proportion of the population is of the Mexican class,

adobe structure erected by that communion. Some of the finest ecclesiastical buildings in the new state, whose architecture follows the best models in the great cities in Spain, give to the



A ROMAN CATHOLIC CATHEDRAL IN NEW MEXICO

speaking the Spanish language, and long dominated by the Roman Catholic church. The oldest church in the United States is at Santa Fe, an old

humble people of the poorer class in New Mexico a profound impression of the power and splendor of that church. Notwithstanding the fact

that it has fostered ignorance and superstition, it has a powerful hold upon the masses. The pictures we give of one of these splendid sanctuaries will illustrate a difficulty which we encounter in trying to reach these people who contrast the smaller and

of substantial Protestants, and the field is broadening. We have recently helped to complete a comfortable parsonage for our church at Los Ranchos de Atrisco which makes a good home for the pastor, Rev. Filipe Z. Hernandez. As these names indicate, the



INTERIOR OF A ROMAN CATHOLIC CATHEDRAL IN NEW MEXICO

less imposing churches we erect with such impressive edifices.

Nevertheless we have made a good beginning and our few churches there are meeting a real need. The remarkable development of the state within the last few years, revolutionizing its agricultural life, is bringing numbers

church ministers to the Spanish speaking class. Such churches as those at Albuquerque and Gallup are for the rapidly increasing number of English-speaking people. We shall print an article next month telling more about conditions and prospects in New Mexico.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Hubert C. Herring, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Willis E. Lougee, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

The annual meeting of The Congregational Home Missionary Society for 1912 will be held at Toledo, Ohio, by invitation of our churches in that city. The location is an excellent one, and we are hoping that there will be an exceptional attendance from Ohio, Indiana, and Michigan, to say nothing of those who come from a greater distance. We sometimes hear complaint because of the number of national meetings of the denomination, and very possibly some concentration is desirable. But there are enough churches within easy reach of Toledo who have never been represented at a national meeting of any kind to give us a record attendance if they will turn out. The precise date of the meeting has not been fixed, but it will occur in the early days of May.



Associate Secretary Swartz has been giving a large part of the fall months to the work of the Men and Religion Forward Movement, as leader of the Missionary Department. This arrangement, while seriously interfering with other plans, is believed to be in the larger interest of the Kingdom. In one respect, however, it lies in the direct line of Mr. Swartz's special responsibilities, since it enables him at close range to study the church life of many cities and to place himself in helpful relation to it.



The "Neglected Fields Survey" described in our October issue will be in progress when this copy of the magazine reaches its readers. It is sure to produce some very interesting results, which will be reported during the coming months. The General Secretary of the Home Missionary Society will be a member of the visiting deputation in some seven states, the Society being represented on the Pacific Coast by Dr. Smith of Seattle and Dr. Day of Los Angeles.



Rev. W. B. D. Gray, Superintendent for Wyoming, is to be in the East from February 1 onward for a considerable period. Pastors in New England who desire addresses from him should apply to Rev. William Ewing, D.D., Missionary Secretary of the Sunday-School Society, 14 Beacon Street, Boston. For a portion of February he will be in New York, and engagements can be made by writing the Home Missionary Society.



Attention is called to an error in last month's advertisement of "Blue Sky," the memoir of Mrs. Caswell-Broad which has been prepared by Honorary Secretary J. B. Clark. The price, which was quoted at \$1.25, should have been \$1.00, with ten cents added for postage in the case of mail orders. We hope there may be a large sale.

The midwinter conference of home mission representatives will be held January 16-18, at Madison, Wisconsin, as the guest of the Wisconsin Conference and the churches of our fellowship in that city. Effort will be made to secure a full attendance of Directors, Secretaries, and Superintendents. The entire field of the Society's interests will be reviewed, and plans laid for the coming year.



Those who were reported in our last issue as on the invalid list are all rapidly recovering, although one or two have been dangerously ill. Dr. Emrich, the beloved bishop of Massachusetts, who has had a severe surgical operation, is also well on the way to health again.

SHORT MESSAGES TO HOME MISSIONARIES

By the General Secretary

No. 27

November 1, 1911.

DEAR BRETHREN:

You will notice that in this issue we are giving a good deal of space to the country church. It is a theme which has not had large place in the magazine the last five years. This is not because I have felt it unimportant, but partly because of the pressure of other things and partly because it has not been easy to secure helpful material. I am hoping from this time on to give the subject more study personally and to get others to discuss it in these pages. Will all of you who have rural fields or fields closely related to country life, help me by your suggestions? I am perfectly sure that there ought to be and must be a renewal of emphasis upon the country church. The inventor has been busy of late years multiplying the resources of rural life. A thousand devices have increased the productiveness and lessened the labor of the farm. The telephone and automobile have brought it nearer the city. The rural delivery system has connected it more intimately with the great world. Meanwhile very little has been done to develop the larger possibilities of the country church. Indeed, through great portions of the country there is every reason to fear

that the country church is far less influential than it was a generation ago. The rise in farm values, with the consequent rapid shifting of population and the occupancy of great areas by recently arrived immigrants, have wrought havoc in many a parish. The insane rivalries of sectarianism to which Mr. Platt alludes in his article have made the situation still worse. The time has come for concerted and thoughtful endeavor to recover lost ground and push ahead. It is a form of effort toward which some of us ought surely to be strongly impelled by tender and grateful memories of the ministry of the country church to our own childhood. It is a form of effort to which no one who cares for Christ's kingdom can be indifferent when he remembers how potent has been the influence of such churches in creating leaders for all the significant tasks of humanity. The future will be sadly impoverished if the country church ceases to make its historic contribution to the world's stock of character and spiritual power.

May God raise up some one who shall take distinct leadership among our fellowship of churches in this all-important field!

Fraternally yours,
HUBERT C. HERRING.

THE CHURCH AND RURAL LIFE

By Rev. Arthur E. Holt, Ph. D., Manhattan, Kansas

TOO frequently we have been blaming the country church for failures for which it is only to a slight degree responsible. The farmer and his community have suffered sorely at the hands of modern society. The farmer's church has suffered the fate of the farmer's community. The church has been caught in the collapse of our rural industrial life. Warren H. Wilson never said a better thing than when he called attention to the fact that you cannot change the weather by blowing on the thermometer, and you cannot change the temperature in the rural churches until you have taken up the task of raising the temperature in the whole community.

The farming districts of America have been depleted in a number of ways. They have been systematically robbed of their leisure class. In a city, when a man has attained business independence he is ready for some gratuitous public service. He can serve in public office, he can serve his church, he can give his attention to building up the community in many different ways which mean the enrichment of the community life. The retired farmer represents the leisure class of the country, and so far he has by an almost unanimous vote decided to dedicate his power of public service to some near-by city. There he retires on a small income, and the community where he made his money has lost that which could greatly enrich its public life.

Again, the city churches have systematically exploited the country communities. We have counted ourselves very magnanimous in the city when we have gone out and urged these dear country people to come in and join the city church. But the thought of helping a rural community to organize its own life on a high plane does not seem to have entered the mind of the people of the city churches.

Again, the idealism which has permeated our schools and colleges and seminaries has all been city idealism or foreign missionary idealism. You can find more girls in our colleges today who want to go to Central Africa than you can find who want to be farmers' wives. Out of fifty-three men who went to one of our theological seminaries, forty-seven came from the country and one went back. As I recall the inspirational talks in my own college chapel, two people were prominently held up as doing a great work in the world. One was Arnold Tonybee and the other was Jane Addams—both city workers. Most of the colleges boasted of the number of farmer boys they had saved from the country communities.

This list of the woes of the country community is not completed, but I must hasten on to other matters. We need first of all the arousing of a Christian rural consciousness. The farmer must come to have a due appreciation of his own importance, his rights, his duties, and his privileges. He must develop a fighting idealism which will make him for the sake of the common welfare as jealous for the rights of his class as the laboring man is for his. There is a Chinese proverb to the effect that the well-being of a people is like a tree. Agriculture is its root, manufacture and commerce its branches and life. If the root is injured; the leaves fall, the branches break away, and the tree dies. The profound truth of this the farmers themselves should first of all recognize, and because they are doing a necessary work in society, even though it appear to be underground work, they should demand a type of life commensurate with their importance. It will be a great day in our American life when we can truthfully say that the rewards of society are laid at the feet of the people who are doing the necessary work. The present spirit in our rural communi-

ties will bear fruits in a peasantry with the institutions of a peasantry. There must be a spirit in the country which will bear fruits in a powerful yeomanry with the institutions of a yeomanry.

The average city man needs a new conception of his own best welfare. He must be brought to take a very humble attitude with reference to the importance of his city, which is a secondary product in society. A residential suburb in a great city is liable to have a very exalted opinion as to its importance in the life of the city. So long as the city is strong and full of vigorous industrial life it can produce a half dozen residential suburbs, but the residential suburb never could reproduce the city when the city goes to decay. The suburb will only follow the course of the city. The average city in a rural state is nothing but a residential suburb for the country. It gets an exalted opinion of its own importance. But if the country decays the city cannot reproduce the country nor

sustain itself. Instead of exulting over the incoming tide of retired farmers who are leaving their farms to be half-tilled by tenants, the city ought to recognize the beginning of its own dissolution. It ought to say it has done wrong in not taking out into the country districts those privileges in the way of church and school and social life which are the big magnets in drawing the farmers to the city.

With the development of a group consciousness among the farmers which will work itself out in certain great co-operative activities such as you find in Denmark and in the irrigation districts of the great West, the rural community will be able to conserve the service of its own leisure class. The farmer has as good a right to retire as any other man. As someone has said, he will keep on retiring until he gets tired of it. The rural community has just as good a right to develop a leisure class as has a city community. The point of the retired farmer discussion is that the



BOARD OF DIRECTORS OF THE FARMERS' MILL

These retired farmers are not lost to the country community

farmer needs a more decent place than the city to which to retire. But it is not even a question of the place to which the farmer retires that is essential. It is a question as to whether, when he attains economic independence, he is to pass into a state of arrested development in some city where he does not count, or whether he is to be able to turn his accumulated power to some fine community task in the interest of the community in which he has made his money. I have in mind a Western community where a Farmers' Mill, owned and run by the farmers; several big irrigation schemes; a Farmers' Produce Exchange; and a Fruit Growers' Association; all furnish interesting tasks for the men who have won their economic independence on the farms which these institutions serve. Their leisure time is conserved to the farming community, although they are no longer engaged in daily work in the fields. There is no arrested development here. The man who works in the field gets ten cents more per bushel for his wheat because the man who owns the farm is still working for the farm in a big community task.

In this coming development in the rural community, the church is going to have a big part. Neither is it going to be necessary for the church to become anything but a church to do its greatest work. The biggest benefit which the church can confer upon the farmer is to arouse in him a consciousness of his Christian task in life—to help him see how important is a first-class farmer in the building of our Western civilization—to give him a feeling of dignity because he is doing an absolutely necessary piece of work—to make him fight for his rights and privileges as an individual and as a class—and after it has aroused in him a consciousness of privilege, to arouse in him a consciousness of duty and of loyalty to the great common welfare. Now to do this the church needs ministers

who understand the farmer's situation as well as some of our ministers are coming to understand the laboring man's situation. It is not a question of talking in terms of the barnyard so much as it is a question of talking in terms of Christian democracy. The minister needs to know what a minimum wage would be for the rural industrial classes. He needs to have some sense of standard for a rural community. He needs to know the dangers and advantages of Christianity on the farm. Booker T. Washington has said that his task was to interpret to the Negro the fine art of being a Negro. The rural minister has to interpret to the farmer the fine art of being a farmer.

If the city must be aroused to some sense of the sacredness of a rural community, so must the Christian church. A rural community does not exist as a means to denominational ends. The church must some day repent in sackcloth and ashes because of the way in which it has been willing to crucify community harmony on the cross of denominational glory. We have to admit that the average denomination will compass the whole community for the sake of making one denominational convert, and is perfectly willing to leave the community tenfold more in the condition of hell than before. We have been playing the Pharisee, and our spirit has been that of the offspring of the viper. Either we will develop some statesmanship in our policies in the rural communities, or Protestantism as well as denominationalism is doomed.

Another matter which must be brought to the attention of the Christian church is that it has so far totally neglected the centers where the rural industrial leaders of the future are being educated. A very, very few are being educated in our denominational colleges, where we are spending hundreds of thousands of dollars. More are being educated in the state universities, where we are

spending a few extra thousand dollars to bring Christian influences to the students. But a great company are being educated in the separate agricultural colleges of the land, and the church, while wasting many words about its mission in the rural districts, is not spending one extra dollar to guarantee that the industrial leaders in the country shall be Christian. The situation as it exists to-day ought to alarm the church. These students learn how to work in a college Christian Association, but this institution does not exist in the home community. Their touch with church life is only enough to make them dissatisfied with the little struggling congregation in the rural community. We must go deeper than we have. If we are going to teach these students how to remake the home farm, we must teach

them how to remake the home educational and religious institutions. The Kansas State Agricultural College believes this so strongly that it has offered to give credit for courses on the remaking of the rural religious institutions if the church will provide an institute for training in such subjects. Here is the chance to send back into the rural communities economic leaders who know how to help the rural church. Here is a chance where with a small amount of money invested in a strategic center a stream of new life can be started toward the country church. Will the church accept this challenge for the placing of an institute for the training of rural workers, alongside the agricultural colleges? The expense would not be heavy; the response would be hearty, the results would be magnificent.

JANUARY—SUNDAY-SCHOOLS

BY AGREEMENT among the national missionary societies, January is designated as Home Mission month for our Sunday-schools. Send to the Home Missionary Society for Posters, Responsive Services, Illustrated Leaflets, etc., etc. Fill the month with song and prayer and instruction and gifts for the winning of our land to Christ. The special object to which the contributions are to be devoted is our work among immigrants. There are 387 Congregational missionaries in the United States speaking foreign tongues. They preach in German, Bohemian, Italian, Swedish, Danish-Norwegian, Welsh, Finnish, Armenian, Spanish, French, Syrian, Persian, Albanian, Greek, Portuguese, Croatian, Turkish, Polish, and Bulgarian.

Forward your gifts to the national Society, Willis E. Lougee, Treasurer, 287 Fourth Avenue, New York, or to the treasurer of your state home missionary society, or to the Women's Home Missionary Union. In the last named case, specify that the money is for Home Missions.

THE PERCENTAGE PLAN

OUR readers are aware that as at present organized, Congregational home mission work is carried on by a national Society and sundry state societies, and that in order to have an orderly and non-competitive relation among them on the financial side there has been devised and adopted what is known as "the percentage plan." It is desirable that this plan be widely understood, both in its theory and in its practical application. The outstanding, and, so to speak, external feature of the plan is that undesignated contributions from a given state which has a self-supporting state organization (known as "constituent") are divided between that organization and the national Society, on a percentage basis which is agreed upon year by year. The table of these percentages, as now in force, is as follows:

	Per cent. to C. H. M. S.	Per cent. to State Society
California (North)	5	95
California (South)	5	95
Connecticut	60	40
Illinois	20	80
Iowa	20	80
Kansas	5	95
Maine	10	90
Massachusetts	33 $\frac{1}{3}$	66 $\frac{2}{3}$
Michigan	15	85
Minnesota	5	95
Missouri	5	95
Nebraska	5	95
New Hampshire...	50	50
New York	10	90
Ohio	13	87
Rhode Island	20	80
Vermont	33	67
Washington	2 $\frac{1}{2}$	97 $\frac{1}{2}$
Wisconsin	10	90

But the bare statements above made do not reveal either the theory or the practical outcome of the plan, save as these are coupled with certain other not immediately obvious facts. Some of these facts will bear frequent repetition. For instance, on the positive side the following:

1. The fundamental aim of the plan is to secure the most judicious and effective distribution of *all* available resources over

the entire field. With this in view, all elements of the case are taken into account, such as (a) the average amount of legacies reaching the various treasuries, these not being included in the percentage division; (b) the amount of income from investments; these again being undivided; (c) the obligation resting upon a state society where the denomination is strong to maintain its historic strength and do the work close at hand in a way worthy of that strength; (d) the costly and important nature of the work entrusted to the national Society and certain state societies in planting and maintaining churches where the population is at present sparse and the denomination weak; (e) the special burden which necessarily rests upon the national Society of furnishing leadership in all matters of common concern; (f) the bearing which the presence or absence of great cities in a given state has upon the problem both of support and expense; and (g) the related question as to the existence and strength of city missionary societies within a given state. It will at once be perceived that the effort to combine these and other elements in a comprehensive view, and to make that view operative, is a matter of very great difficulty.

2. Notwithstanding the complexity of the problem, the governing boards, both state and national, are confident that marked progress has been made toward its solution. While no one would affirm that the distribution effected is ideally perfect, and while more complete adjustments will doubtless be made as the years pass, it is none the less felt that the existing operation of the plan gives approximately just recognition to the needs of the various parts of the country and the various types of work, in so far as the volume of current receipts permits.

These positive statements need to be accompanied by certain negative ones:

1. The arrangement does *not* assume that the societies named have the arbitrary right to determine the disposition of gifts of their constituency. They are simply endeavoring, in their representative capacity, to carry out what they believe to be the will of that constituency in the formulation and use of a workable financial plan. Whenever an individual or a church indicates the desire that a gift be used in a way different from the general plan, such wish is scrupulously observed.

2. It is *not* assumed that either the state society or the national Society has a prior or exclusive claim to the home mission contributions from a given state. The national Society does not *give* eighty per cent. of the gifts from Illinois to the

Illinois society; nor does the Illinois society *give* twenty per cent. of the gifts from Illinois to the national Society. But the two societies agree that in the endeavor to effect a judicious distribution as above stated, the eighty and twenty per cent. division is called for. There is no place for the use of the word "generosity" in either case. Neither society is the owner of any funds with which to be generous. Both societies are trustees of a common fund which they are bound to use according to the specific direction of the donors, or, in the absence of such direction, according to the best wisdom they possess.

3. The percentage of contributions in a given state used for work beyond its boundaries, is in no sense the measure of the interest of the churches of that state or of the state organization in nation-wide work. It is—let it be repeated—the expression of a judgment as to what is needful for wise and effective distribution. It may easily happen that the state from which a small percentage goes to nation-wide work is thereby rendering a very large service to that work. For instance, two and a half per cent. of the gifts from Washington go beyond state bounds. But prior to the assumption of self-support, the national Society spent from \$8,000 to \$12,000 a year in that state beyond the contributions received. This point could, in one form and another, be illustrated in every state.

4. The relative sums transmitted by a state society to the national Society, and by the national Society to the state societies, have no special significance. They have simply bookkeeping value, and vary according as the churches predominantly remit their contributions to the one treasury or the other. The significant thing is the amount which either society retains for use out of the gifts from a given state. This is ascertained for either treasury by taking the total amount it receives from churches and individuals in that state, and adding its net receipts from the other treasury or subtracting its net remittances to the other treasury.

5. Comparisons of aggregate sums may easily be misleading. Thus the national Society last year had \$106,115 net in contributions from living donors for its work. This is less than one-third of the total for state and national societies, and only twenty-nine per cent. of the total for national, state, and city societies. If this represented the entire situation, the national Society's income would be grotesquely inadequate to its responsibilities. But since, under the existing arrangement, the national Society has the undivided use of its legacies and income on endowments, the balance is restored.

6. Lastly, it will be seen that the system does not yield itself readily to the assumption of the support of special fields by individuals or churches in Constituent States. Each such assumption involves loss to one or the other of the interested treasuries. This matter has been adjusted in the case of the Women's Unions by a recognition on their part of both state and national work. Similar adjustments can be made in other cases, and the societies are glad to undertake it where circumstances seem to suggest the wisdom of such specialization. But it is much simpler to contribute for the support of the whole broad work.

The whole matter sums up to this: That in the endeavor to work out a plan which shall include local responsibility and nation-wide partnership, it was imperatively necessary that the financial feature be included. The plan above described indicates the lines on which such inclusion is being effected. We ask for the hearty co-operation of all our constituency.

HOME MISSION HELPS FOR CHRISTIAN ENDEAVOR TOPICS

As heretofore, The Congregational Home Missionary Society will be prepared to furnish helps in the way of leaflets, etc., for all Christian Endeavor topics the coming year which bear upon its work, a great many of our publications being adapted to this use. We shall have something for each of the following missionary meetings in 1912:

February 25—"The Home Missionary Whose Life Has Most Inspired Me."

April 28—"The Home Missions of My Denomination: A Bird's-eye View."

July 28—"Missionary Progress in North America."

September 29—"Missionary Boldness."

October 27—"Missionary Endurance."

December 29—"Missionary Needs and How We May Help to Meet Them."

We have made a special selection of material for each of the above topics, and shall be glad to have Endeavorers call upon us for these aids. Address The Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

OUTSTANDING NEEDS IN RURAL CHURCH WORK

By Rev. Dwight H. Platt, Overbrook, Kansas

A FEW things of a distinctive sort are needed by the country church. A larger number it requires in common with all churches. Some of the chief items in both these classes may be enumerated as follows:

1. The Rural Church Needs a Strategic Position

Through failure to recognize this, many a rural church has perished. In the days of its prosperity the church was at the community center. It stood on the crossroads. Near by stood the country store and post office, the blacksmith shop, the doctor's office, the steam cream separator, the district schoolhouse, and perhaps the Grange hall. Here the farmer bought his groceries, got his mail, and had his horses shod and his machinery mended. Here his milk cans were brought. Here he gathered with his fellows to discuss crops and politics. Here he voted. Hence the doctor and the parson rode the countryside. Gatherings of a public nature were held in the schoolhouse, the Grange hall, or the church.

Then a railroad station was located a few miles away. The merchant, the blacksmith, and the doctor moved to the village which sprang up about the station. The hand cream separator was introduced and the steam separator closed. The village opened a high school, and the farmer's children above the eighth grade entered it. Rural postal service was instituted, and the post office was discontinued. The village built a lodge hall, which became the meeting place of the Grange. The prosperous farmer bought the adjoining acres of his less prosperous neighbor. The average farm grew bigger, while its population decreased, for the young people went to town or city, and improved machinery enabled the farmer to tend

more acres with less help. Good roads and the automobile shortened the distance between the farm and the town. Influenced by conservatism and sentiment, the church did not adjust itself to changed conditions. It did not move to the community center, and *it died*.

2. The Rural Church Needs the Fellowship of the City Church

The rural church has been a large giver to the urban church. It has trained many of its most efficient workers. The majority of our ministers are the product of the country church. Many city churches would be compelled to go out of business were they not recruited from the country. If our rural churches were not pouring so continuously a stream of their best families into the city, they would be richer in men and means.

I know one city church which has made a marked growth for twenty years. Its minister is devout, capable, distinguished, but the biggest factor in its growth is the number of members which it receives by letter from *country churches*. There are not many country churches of the denomination in the state which have not given of their best life to that church. It is credited with sending many young men into the ministry, but every one of these young men received his early training in a country church, and had chosen the ministry as a prospective calling before he united with this city church. This is one of many instances of the unpaid debt of the city church to the country church.

The rural church is in peril of losing the sense of the greatness and dignity of its mission. It needs a more general recognition of the importance of its task. The city church has a duty beyond becoming the re-

ceptacle for the output of the country church. The city minister and the country minister should have a more intimate personal acquaintance. It would increase mutual respect. They should have a better knowledge of each other's fields. Such knowledge would save some country ministers from the sin of envy and make them better satisfied with their own opportunities. It would save some city ministers from the sin of underestimating the difficulties and the ability of the country minister. An occasional exchange of pulpits would not hurt either church, and might help both. A fraternal visit of city laymen would be of inestimable value.

3. The Rural Church Needs Efficient Leadership

Broadness and keenness of vision, power of initiative, adjustability to circumstances, human sympathy, and tireless industry are as essential in the country as in the city. The country minister should be an accurate and sympathetic observer of all phases of rural life. He should be on intimate terms with the doctor, the school teacher, the justice of the

peace, the constable, and the road overseer. Through the confidence of these, many doors of opportunity may be opened. It is not necessary for him to be an expert agriculturist, but he should know enough about soils and their culture, grains, grasses, live stock, and improved machinery to avoid making himself ridiculous by his ignorance. He must be able to examine social, economic, moral, educational, and civic questions from the farmer's viewpoint. The country church has the right to demand that its minister have expert knowledge of the Bible, expert ability in teaching it, and expert skill in applying its teachings to the problems of modern rural life. At this point some country ministers fail utterly. Country congregations are as discriminating and appreciative judges of good preaching as city congregations. Let no man think that he can palm off on farmers any hodge-podge of rhetoric and sentiment. It is not necessary that the country preacher be a great pulpit orator, but he should have a firm grasp upon and a thoroughgoing experience of the central truths of the Christian religion and be able to present these from the pulpit

in clear, concise, and convincing speech. The country minister may be forgiven if he is not an expert in many things. But he ought not to be forgiven if he is not an expert exponent of the Christian religion.

The country church needs ministers who think that rural work is worth the expenditure of the best powers of a lifetime, men who do not make the country pulpit merely a stepping-stone to something which they regard as higher, men who do not always have one ear open to a call to "a larger sphere." It needs men who see the



DISH-WASHERS

Part of a rural Sunday-school class, with their pastor, on a camping trip in Kansas. These young people of Mr. Platt's church are getting wholesome recreation as well as religious training.

imperativeness of rural work and the infinitude of its possibilities. The metropolitan pulpit is not the only place of power and opportunity. McNutt, on the prairies of Illinois, is doing as honorable, as useful, and as necessary a service as Jefferson in Broadway Tabernacle.

4. The Rural Church Needs Modern Equipment

It needs a modern building, located at the community center, wherever that is. This should contain an auditorium, and quarters that may be used as kitchen, parlor, class-rooms, rest room for farmers' wives, reading room for the farmers themselves, and a gymnasium for the boys and girls. It should contain at least two musical instruments, several blackboards, and necessary maps. Kindergarten supplies should be furnished for infants.

The Sunday-school should have teacher-training classes under competent instruction. It should adopt the graded lesson system, and seek to approach in its educational work the efficiency of the public school. The building should be equipped to serve the communal life as well as save the individual life.

5. The Rural Church Needs a Vital Religion.

The need is for a religion that really gives life. Some rural churches are in a state of decline because they cannot truthfully make their own the declaration of their professed Master—"I came that ye may have life, and have it abundantly." If they told the truth, their confession would read, "We believe in the support of our own by all means that will be tolerated by a long-suffering community." They stand for an ecclesiastical "shibboleth"—a narrow creed or a ceremonial rite; or a bit of inherited sentimentalism; or an accumulation of stubbornly-held prejudices. The most heartbreaking feature of rural work is the bitter sectarianism which emphasizes non-essentials and leaves undone the real work that cries unto Heaven for performance. I called

once on a family, prominent members of a church whose pulpit had been vacant for some months. They bewailed the fact that they were deprived of "all gospel privileges." Within two miles of that farmhouse three churches conducted from three to five services each, every week. These people were deprived of "all gospel privileges" because they could not find a man to preach their "ism" to less than twelve families, on a salary two-thirds of which was furnished from missionary funds.

On a crossroads there are perhaps a dozen buildings. Three are churches and two are parsonages. Three ministers quarrel for an existence. One Sunday-school teaches a handful of children the proper mode of baptism, another the New Testament polity, and the third the orthodox system of theology.

Many villages have five, six, even more churches, each claiming to show the only way to Heaven and incidentally stirring up an unmeasured quantity of bad blood, while scores of children and young people are growing up in actual religious destitution. In some of these villages the moral and spiritual deterioration is in exact proportion to the number of its churches. The multiplication of churches precludes the possibility of efficient leadership and adequate equipment, diverts attention from essentials to non-essentials, develops narrow-minded preachers and laymen, promotes un-Christian strife, and creates a widespread indifference to real claims of religion.

The solution is not to be found in the unrelated union church. Such an institution has no wide horizon, no outside fellowship, no missionary program. There must be a division of territory among the denominations. The solution on paper seems easy. In practice it is difficult. The biggest obstacle is the local situation. Personal and family and clique feuds have been developed locally by longstanding sectarianism. These keep up

denominational barriers which otherwise might be broken down in the passion to advance the interests of the kingdom of God. We are not dealing alone with an unfortunate present condition. We have to do with an evil inheritance.

The greatest need of the rural field is for one church—one only—strategically situated, in close fellowship with urban churches, efficiently manned and equipped, with a broad

gospel fitting the deepest needs of all men, endued with the spirit of Jehovah so that from its doors shall flow into the community a stream of influence, comparable to the life-giving river which Ezekiel saw issuing from under the threshold of the temple, carrying health and beauty into the salt wastes of the Lower Jordan Valley and making wholesome and palatable the bitter, poisonous waters of the Dead Sea.



THE TREASURY



MONTHLY COMPARATIVE STATEMENT

By Willis E. Lougee, Treasurer

OCTOBER RECEIPTS

	Churches	Sunday Schools	C. E. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. States	Income	Legacies	TOTALS
1910.....	\$2,914.25	\$98.97	\$43.86	\$2,832.89	\$5,889.97	\$1,496.65	\$1,366.70	\$620.34	\$9,805.62	\$19,179.28
1911.....	3,359.19	42.37	63.33	2,239.31	5,704.20	1,899.20	1,207.98	815.02	6,894.16	16,520.56
Increase.....	444.94	.....	19.47	.....	.....	402.55	.....	194.68	.....	.....
Decrease.....	.....	56.60	.....	593.58	185.77	.....	158.72	.....	2,911.46	2,658.72

FIRST SEVEN MONTHS OF FISCAL YEAR, ENDING OCTOBER 31, 1911

	Churches	Sunday Schools	C. E. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. States	Income	Legacies	TOTALS
1910.....	\$24,828.03	\$894.02	\$178.52	\$9,257.67	\$35,158.24	\$13,721.50	\$14,192.83	\$11,137.97	\$65,753.60	\$139,964.14
1911.....	23,534.97	569.66	211.49	9,872.03	34,188.15	10,500.55	15,055.48	9,877.97	63,880.36	133,502.51
Increase.....	.....	.....	32.97	614.36	.....	.....	862.65	.....	.....	.....
Decrease.....	1,293.06	324.36	.....	.....	970.09	3,220.95	.....	1,260.00	1,873.24	6,461.63

The above statement shows a slight gain from churches for the month as compared with the corresponding month last year; yet the totals for the first seven months show a net loss. The loss from individual gifts is large, and is explained by many letters from personal donors who have stated that they wished to give through their church on the Apportionment Plan. But the sums so diverted have not increased the church gifts, and the result is a net loss to the Society.

The small sums received from the Sunday-schools and Christian Endeavor Societies is a source of grave concern. The future of Missions rests largely upon this source of supply. We hope that a much better showing will be made during the next five months. Let every Sunday-school superintendent plan for such a presentation of Home Missions during the month of January (our home mission month), as will enlist these unused forces as never before for the upbuilding of the Kingdom.

HOLIDAY ACTIVITIES ON THE HOME MISSION FIELD

Glimpses of Christmas cheer and Christmas tears, from reports of home missionary pastors a year ago.

Rev. Geo. N. Edwards, Douglas, Alaska.

Our Christmas entertainment was unique, and has won many expressions of admiration from those present. A large audience filled the church. Tableaux of the Nativity were given, and recitations, etc., by the younger children. We had a special stage setting representing fireplace scene for arrival of Santa Claus. One of the Treadwell men had surprised us by the gift of twenty-five dollars for the children, so we were able to give presents.

Rev. James F. Walker, Redvale, Colo.

On the Saturday afternoon before Christmas the pastor and his wife gave a Christmas party to the Sunday-school. A tree was secured and decorated with popcorn, apples, tinsel, and some little stockings filled with popcorn, nuts, and home-made candy.

Miss Barbara Slavinski, Shenandoah, Pa.

Christmas was a time of joy and gladness to the Sunday-school here. We gave a cantata this year, thinking it would help us raise a little more money, and as this is the customary thing here among the Sunday-schools our children were much elated to think they could stand on a level with the others at last.

The holidays brought me my first wedding, and I was glad indeed to unite two of our promising young people, both members of this church.

Rev. Ole Thompson, Winona, Minn.

We all had a very happy Christmas, but while we rejoiced and feasted Christmas evening, thinking of nothing but joy, my beloved mother back in Norway, whom I have not seen for fifteen years, passed away. But she is with Christ, whom she loved and served on earth.

Miss Ana M. Truax, Scenic, S. D.

About one hundred people crowded into our little church to hear the Christmas program, which was the best I ever heard given in a rural community. Among other things we had a drill in which ten boys from four to eighteen years of age took part and sang "Boys for Christ." Four of these boys have fathers who are most unfortunate examples. In one case the father is a drunkard and in another an unprincipled man. But we hope through the Sunday-school to save the boys. One of them signed the pledge on World's Temperance Sunday.

Rev. A. L. Goudy, Shoshoni, Wyo.

The house was well filled on Christmas Eve, when a shadow play was presented, followed by a tableau of the angels appearing to the shepherds in the fields of Bethlehem. There was Christmas tree, too, with presents for the members of the school and others. The people had been given little socks with their invitations to the entertainment, and asked to bring a Christmas offering for the Children's Home Society which cares for South Dakota and Wyoming orphan children. The response was generous.

Rev. Baldomero Velasco, West Tampa, Fla. (Cuban).

Our Christmas exercises were principally in Spanish, with English exercises by one class. The Christmas hymns were practiced several weeks in advance. The tree used by the English Sunday-school was used by the Spanish-speaking school later.

Rev. John Lewis Jones, Clackamas, Oregon.

At the Park Place church we had a splendid cantata rendered at Christmas time. It was really of a high class order, and was greatly enjoyed by all. At Clackamas, also, a splendid program was rendered before a large audience, many standing in the aisles. My own girls are a great help in these matters, and I thank God that He has given them to us for His work. The children and young people of the Park Place Sunday-school gave me a Christmas gift of \$3.28, and we were remembered in many other ways at both places.

Rev. Geo. E. Green, Newell, S. D.

Our Sunday-school has an organized class of young people, with a membership of twenty, which makes up the bulk of the morning congregation and whose well-attended meetings during the week furnish about the only profitable social occasions in the town. This class had the responsibility for the first Christmas exercise held in this locality. All the town was present. A committee sent out to solicit funds for candy, etc., was so successful that we had a surplus of more than thirty dollars. This was used to purchase a second-hand church bell, which now sends its cheerful invitation across the prairie, reminding the thoughtless of their responsibility and privilege. Now that we have a bell—it is almost our entire equipment—we must have a belfry to house it.

Rev. Paul Leeds, Kinder, La.

The day before Christmas our Indian church was to have had a Christmas tree. We drove down to be with them. When near the church we met the Indians coming from the place, and learned that a deacon's wife had died. All the friends left the tree and were going to the house of sorrow. We turned and went with them. It was one of those surprises and contrasts that life is so full of—a Christmas festival suddenly transformed into a funeral. Going silently through the swamps and forest—decorated with moss and mistletoe and holly—the Indians walked stolidly along in their characteristic manner, but so changed in their appearance since the Gospel had reached them.

At the home we found fruits of Christianity—quiet, orderly preparation for burial, sorrow and tears, but grief restrained for they had learned to “sorrow not as others who had no hope.” The men had gone for a coffin, and carried it on their shoulders from the nearest railway station, about five miles. Through an interpreter I told the Christmas story in a new light, showing that the Nativity reached in its effect even the cold form of the wife and mother and the spirit that had just left the poor body. It was a Christmas service, full of Christmas joy, that meant more to them and made them understand the true gladness of Christmas—far more than a brilliant tree or a Santa Claus story.



WOMAN'S DEPARTMENT

Conducted by Miss Miriam L. Woodberry



A QUARTET OF NEW ENGLAND RURAL WORKERS

Sketches of four women who are grappling with the rural problem in New England states. Particularly suitable for use with the topic suggested by the Woman's Federation for this month.

MISS LYDIA HARTIG

A Connecticut Home Missionary Woman Worker

BY the blue Alsatian mountains she was born. Her blood is a blend of the best German and French. America is the land of her loyal adoption. To the kingdom of God belongs her high and holy devotion. Her heredity has handed down to her apt ability in two foreign languages, and yet her sojourn and schooling in this land have been such that her speech bewrayeth her as altogether American.

In the pulpit and on the platform, ministers are first jealous of her, but soon forget her sex under the force and fervor of her simple yet strong message. In a home of wealth and culture she is at ease, and in the humblest home her hosts are at ease. Robust, refined, spiritual, sane, and social, she loves humanity and humanity reciprocates. The aged renew their strength in the cheer and com-

fort of her presence. The housewife, burdened with domestic duties, receives from her the sympathy of one who knows. Men find her a match in wit and wisdom. Youth feel her to be a friend, and children know that to have a good time is to be with her.

She can diagnose the case of a dwindling or decadent rural church with exactness, and with statesmanship grasp the situation in a country community. Many a rural church and remote hamlet in Vermont and Connecticut rise up and call her blessed, for the people now both pray and play, perhaps, as never before.

MISS MARION JONES

MISS MARION JONES, after graduating from Smith and completing the course at Hartford Seminary, gave three years of hard work and exhausting study to the municipal problem. As a leader in one of the large New

York City missions she came in contact with the ever changing flotsam and jetsam side of humanity that is baffling and challenging the brain and consecration of the Christian world. She carried to her first rural charge a complete equipment and wholesale enthusiasm tempered with honest experience. The field presented typical rural conditions. There was a pretty white church nearly one hundred years old, and an old parsonage, designed for the good old-fashioned family. Although not an advocate of ordination for women, she found that the ceremony increased her opportunities and lessened the difficulties and obstacles. Two years have brought about a combined church service and Sunday-school, a weekly Bible class, and a weekly prayer meeting. The church is now lighted by electricity, and an electric lantern makes possible an illustrated lecture every month. This is open to the village people, and is often supplemented by outside speakers on social, educational, and religious lines.

The lower part of the parsonage is needed as a public reading room and library. About six hundred volumes have come into their possession. Every Monday and Saturday night the boys gather for games. Tuesday and Friday afternoons the rooms are open to the public. The Boy Scouts and the Boy Gardeners have all their meetings there. Is it any wonder the



MISS LYDIA HARTIG

parsonage has been christened "The house by the side of the road?" One day this fall, on the green opposite the parsonage and in the front yard, was held the junior garden fair and field day, to which two hundred and fifty people came. There were exhibits, sports, premiums, and rewards for competing boys.

Miss Jones has also been made president of a new W. C. T. U. numbering forty-five. Money has been collected for lighting the streets and the lights installed, and a special service of public gratitude was held the night before Thanksgiving.

All this gives no conception of the personal work she has been able to render. Homes saddened by debauching influences have been purified. Death has knocked at several doors, and the leader of this flock has carried the sustaining comfort into the sick chamber, and she shared the added burdens

in the household as only a woman can. And once in the two years Mendelssohn's prophetic march has vibrated through the church, the first time a ceremony of that character has been held for years. Plans are in progress for an up-to-date playground. Therefore superintendents of large enterprises say, "Watch Miss Jones; she is working while others are talking."



MISS MARION JONES

**HILDA M. (MRS. A. A.) HARJU, OF
WORCESTER, MASSACHUSETTS**

THE greatest single factor in the success of foreign-speaking missionary work on American soil is the personality of the worker. In this respect, Hilda Luoma, missionary maiden, was, and Mrs. Hilda Harju, pastor's wife, is, peculiarly gifted. She is breezy, cheerful, earnest—qualities in some respects rare among the stolid people of the North from whom she is sprung. She has a gift in song, as well as in speech, and accompanies herself adequately upon a guitar, which was her inevitable companion on her missionary journeys. The Finlander is not over-equipped with discrimination in music, but how he does love song! The "linked sweetness(?) long drawn out" of his choral singing resounds far from his place of meeting. His stolid eye used to glisten at the "*Oi, koti, koteni,*" in which the lady missionary voiced our familiar "Home, sweet home."

Miss Luoma captured the hearts of our Finlanders at Milford at once, and held them until she left to marry her valiant minister missionary of Worcester. Many were the tasks aside from her singing and preaching the Gospel in which she found herself engaged. It is not unknown for the foreigner, at a loss for diversions in his strange environment, to seek forgetfulness in drink. This, in spite of the temperance societies for which the Finns are everywhere noted, is not uncommon among them. The young man often indulges in such after-conduct as brings him into court, where he is unable to understand the judge's English or be understood in his broken words picked up in the quarry or the factory. In such cases our missionary was ready with her help as interpreter. It might be that some of the women, slower than the men in linguistics, were in need of clothing or household

supplies. The presence with them of the missionary facilitated the shopping expedition. The American pastors were ready to perform the marriage ceremony—the unordained missionary could not do it, but she could interpret between the two parties and make the ceremony intelligible. Mothers' clubs, classes for the study of English, fairs, talks to young women on health and the proprieties, hints on cooking and marketing, were quite the usual thing in the several towns of her circuit. And nowhere was the paramount importance of the preaching service and the Sunday-school forgotten.

One day when she was in town, the health board physician was in despair. "How shall I make those Finns at Pine Valley understand what to do in this typhoid epidemic?" was his query. One young woman dead, half a dozen others sick, no sanitary arrangements, all crowded into small quarters, with only a small and unreliable boy as interpreter, medicine untaken, instructions unheeded, and the scourge spread in every direction by flies—was his report of the condition in the factory settlement. Miss Luoma was called in consultation. She volunteered to take the situation in hand. She gave up over two weeks of her time, went into the homes, nursed the sick back to convalescence, interpreted the doctor's orders, saw that sanitary precautions were taken, and stood by until the threatened epidemic was extinguished without further loss of life or more serious spread.

The ability to add all these activities to her more usual work made her beloved in New Hampshire, and doubtless will continue to make her the efficient missionary pastor's wife in Massachusetts.

Just before her marriage, she appeared in her quaintly beautiful Finnish costume at a reception of the Ladies' Society given in her honor,



MRS. HILDA HARJU AND HER INFANT SON

and told some of these things fittingly and prettily—in broken English, which added to the fascination of it. Their love and interest were aroused and held. Her new household has a token of silver to show how much the people of one town appreciated what she had done during her all too short ministry to those of alien speech resident among them.

Now she is the proud mother of a promising son. The picture shows her as a veritable Finnish Madonna. The postcard that bears it is inscribed on the back: "I suppose you know we have a little boy whom is 'best boy on the earth.' Here he is, ten weeks old. He is going to be a minister. His actions shows it." If he is like his parents, he will be just what is now a most crying need.

MISS HELEN M. JONES

FOR nine years Miss Jones has labored in the state of Vermont in the capacity of rural worker, either as pastor, evangelist, or missionary, working from the Canadian to the Massachusetts line.

For the past two years she has worked as district missionary in Bridgewater and adjoining towns, reaching eight districts each month, carrying to them the gospel message in the simplest statements possible, besides living among the people, coming in closest possible contact with them, endeavoring to meet their social and physical as well as spiritual needs. The response has been very gratifying indeed. In one district where no religious service of any kind had been held for ten years previous to beginning the work, they were able to organize a little church of twenty members. In less than a year's time there was an unusually well-sustained church, Sunday-school, and Christian Endeavor Society, with a midweek prayer meeting having an average attendance far above its membership.

Summer Sunday-schools were organized in four other districts, but the severe weather and cold school-



MISS HELEN M. JONES

houses render them inoperative in winter.

It has been especially encouraging to learn from disinterested parties who stand in positions where they know the character of the locality, such as school superintendent, telephone central, stage drivers, etc., etc., that they note a vast change since the state missionaries have undertaken definite work.

FUN AND STUDY FOR THE CHILDREN

Special material illustrating in simple and concrete form the story of home missions is gradually becoming available for use in teaching children. New stories have been published which will enable teachers to utilize children dressed in costumes, and these will give good backgrounds for missionary lessons. A few curio boxes are already on the market. Text-books such as "Coming Americans," "Pioneers," "Best Things in America," and "Winning the Oregon Country," will be found helpful by all leaders.

In the way of industrial suggestions for children, the most attractive and comprehensive book we have seen up to date is "Home Mission Handicraft." This book is devoted exclusively to ideas for work and play in mission bands and junior societies, and is profusely illustrated. It furnishes inspiration for ten programs and sociables, under such fascinating titles as:

Fun with Nothing but Clothespins.
 Little Paper Columbus and His Paper Ships.
 Clothespin Toys.
 A Toy Colonial Kitchen.
 New Christmas Decorations.
 An Indian Encampment.
 Picture Writing and Sign Language.
 Thanksgiving.
 Camping Out in Your Back Yard.
 A Girl's Fourth of July.

No teacher or leader can afford to be without this book. It may be obtained from The Congregational

Home Missionary Society, 287 Fourth Avenue, New York. Price, 50 cents in cloth binding, 35 cents in paper. We also furnish the other books named.

A NEW EVANGEL NEEDED

The success attending the work accomplished by Evangel Number 1 of our "Florida Navy" makes the need of a second boat imperative. Such a vessel is already in existence, and can be secured for \$125. This is an unusual bargain, as the launch is already supplied with a good engine and has an equipment that would come to almost that sum, if it had to be secured separately.

Mr. Stock, who will command the new boat, is doing a most interesting work among the bays and inlets of Florida. He is pastor in a region forty or more miles in length, and reached exclusively by water. Hundreds of people have no other religious leader. He is called on for all types of service, can act as trained nurse, and is able to render valuable assistance to the sick in body. All prejudices and barriers have been broken down before his kindly spirit and unselfish deeds. People who know say that his work reminds them of Dr. Grenfell's. He never knows at what time of the day or night illness or death may call him to some distant community.

He is in constant demand for preaching, not only on Sundays, but on week-days, and is hindered by lack of traveling facilities. He must go by the regular boats, and their schedules are uncertain and sailings infrequent. One hundred and twenty-five dollars invested in this boat would more than double his efficiency; perhaps increase it three-fold. We earnestly hope that somebody reading this appeal will send the sum needed. It is a large work, and can be launched in no other way. Who will plunge into their bank account and float this enterprise?



OFFICE, 287 FOURTH AVENUE, NEW YORK.

Honorary Secretary and Editor, A. F. Beard, D.D.; Corresponding Secretaries, Charles J. Ryder, D.D.; H. Paul Douglass, D.D.; Treasurer, Henry W. Hubbard; Secretary of Woman's Work, Miss D. E. Emerson; District Secretaries, Rev. George H. Gutterson, Congregational House, Boston, Mass.; Lucius O. Baird, D.D., 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Representative, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

THE A. M. A. SENDS ITS CHRISTMAS GREETINGS TO ITS FRIENDS AND FELLOW WORKERS

WE bring to our readers our greetings of the Christmas season. As we recall the wonderful life which first appeared in the babe of Bethlehem, and think of him carrying in his heart the love of God for mankind, opposed, reviled and slain by those who misunderstood or hated his goodness, let us see in "this year of our Lord" the justification of human experience the world over, and every reason not only for our own faith in the brotherhood of man, but also for our patient service to bring all men of every race everywhere to a loving knowledge of his life and truth.

Let those who learn of him the lesson of life never be weary in well doing. Let us meet every misapprehension and opposition in his spirit, and with his confidence that "all things" will "work together" for the kingdom of God. The realization of our prayers and our well doing may come slowly. Nearly twenty centuries have passed since Mary,—blessed among women,—held the Christ-child in her arms, but who in this Christmas season can question the love, the wisdom, the power or the saving influence of the Man of Galilee?

THE SIXTY-FIFTH ANNUAL MEETING was held in the New First Congregational Church, Chicago, Oct. 17-19th. The delegate attendance was good and the addresses were inspiring. The Talladega Quintette rendered the old songs of slavery days beautifully, and with more of

the old time spirit than we sometimes hear when they have been refined out of their real significance in imitation of a music which they do not represent. The thanks of the Association are due to its generous Chicago hosts who abundantly helped to make the occasion one to be remembered.

The following resolution was presented by Rev. Philip S. Moxom, D.D., Mass., at the Annual Meeting in Chicago and unanimously voted.

The American Missionary Association, founded on the principle of the Brotherhood of Man, has always believed in the promotion of peace and

the settlement of International differences by rational and righteous methods.

We, members of this Association

assembled in the Sixty-fifth Annual Meeting, express our hearty approval of the action of President Taft in negotiating general arbitration treaties between the United States and Great Britain and between the United States and other European powers. We therefore heartily pray the Senate of the United States to support President Taft in his statesmanlike endeavors to secure the permanent establishment of peace throughout the world.

Voted: We hereby appoint a Com-

mittee of Five to present a copy of this minute to President Taft and copies to the members of the Senate of the United States.

It was voted that the Committee consist of the following gentlemen, upon appointment by the Moderator: Rev. Philip S. Moxom, D.D., Mass.; Rev. Nehemiah Boynton, D.D., New York; Rev. Charles E. Jefferson, D.D., New York; Rev. Frank W. Gunsaulus, D.D., Illinois; Rev. Newell Dwight Hillis, D.D., New York.

The resolution below was unanimously voted by the Association at its Annual Meeting:

Whereas, This Association has for many years paid over to the American Board for administration the income of its Avery Fund for Missions in Africa (the income amounting to about four thousand dollars); and

Whereas, The Graduates of our Institutions and young people of our Negro Congregational Churches are offering themselves for missionary service in Africa; and

Whereas, The recent meeting of Congregational Workers for Colored

People at New Orleans, by resolution, requested the good offices of this Association commending these volunteers to the American Board for Missionary appointment; therefore

Resolved, That this Association desires and requests the fraternal attention of the American Board to the petition of our Colored Brethren, and expresses the hope that the Board may be able to include in its policy the employment of competent Negro Missionaries for its service in Africa.

EXCERPTS

We are excerpting from several of the addresses, giving points made at the Annual Meeting in Chicago. The opening address upon the "Unfinished Task of Freedom," and the sermon by Dr. Brown are published in full in separate pamphlets.

ANNUAL REPORT AND SURVEY

By C. A. Hull, Chairman of the
Executive Committee

The work has gone along strongly all through the year, and is one of no mean magnitude; the total receipts of the year being only a little under half a million of dollars, and the total number of pupils in the schools being over 15,000. Of these 15,000 over 13,000 are colored students in the South. The work is not only educational, but evangelical and Christian in the very best sense; and the record of over 700 conversions

and additions to our churches is one for which we should be most thankful.

OUR CONGREGATIONAL CHURCHES

I would call your attention to the value and influence of our Congregational churches in the South. They are of a higher standard in morality and intellectual force in their membership and ministry than the usual run of churches there. It is hardly to be expected that the mass of the Negroes will ever become Congregationalists. The recent movement in the South among some of our Negro

friends to increase the number of churches and adherents has our appreciation and hearty encouragement, for it stands for the increase of an educated ministry and an upright people, but we cannot believe that it will be a movement which will grow very fast. It will, however, receive the support of the Association wherever it seems practicable that new churches can be wisely planted.

The important work among the Highlanders in the mountain regions of the South should have a word of comment. The church work among them is more difficult than the educational work, and we are surrounded with difficulties there; but, on the whole, we are encouraged in our efforts. A feature has been the establishment in the mountains of Kentucky of settlement work, in charge of two faithful, efficient and well-trained women. We have aided at Atlanta the growing theological seminary of our denomination, which educates white ministers, and we are much gratified at the growth and prospects of that institution. The influence of this broader education upon these white students is felt not only in Congregationalism but throughout the other denominations in the South.

INDUSTRIAL TRAINING

We do not look upon industrial training as an end, but as only a means to an end. What we strive to do is what a representative of their race has so often said "to make men, not mechanics; to make a carpenter a man, not simply to make a man a carpenter." To that end this Association has stood staunchly for the higher education of the few in order that they may lead the many. It seems to be difficult to make the people of the United States understand that if the Negro is not to be a menace to the whole country he must have men of intellectual force and Christian strength as leaders. It is absolutely essential to the success of

our work among the Negroes that leaders of strength should be developed and they can only be developed through the agency of institutions like those established and aided by this Association, which will give a full and adequate education on Christian lines to those who are to be the ministers, the doctors, the lawyers and teachers of their race. Our people must wake up to the necessity of this work and these higher institutions must be put upon firm foundations. One of the helpful things we are now witnessing is the willingness of the Negroes as they increase in prosperity to give to the support of their own institutions. In the infancy of the freedom of the race it has been necessary to provide a larger proportion of the cost of support of the students in our institutions than has been the case with the white students in the North. Our students were very poor and still are, and hence they have had to have more help. We are gradually increasing the cost to the student of his education in several of our institutions, and we find that the student responds willingly to the additional claims.

NEED OF ENDOWMENTS

A word in regard to the imperative need of the endowment of our larger institutions. Much of the support of these institutions must, in the future, come from a constituency outside of the regular constituency of the Association. It becomes necessary therefore, for these institutions to secure permanent endowments; and efforts are now being made to secure considerable endowments for two of our leading institutions; which shall put them upon a more stable basis. The first appropriation ever made by the General Education Board for higher Negro education has been offered to Fisk University on condition of the raising of a total sum of \$300,000, and active work is being

prosecuted to secure that amount before the end of the present fiscal year of the Association. The amount subscribed by the General Education Board was \$60,000. It hardly seems

necessary to speak further in regard to this imperative need which should appeal to the larger givers of the country so strongly that the amounts looked for may be speedily raised.

Our industries are the necessary channels of life, but they are not the creators of it. We need the motives of Christianity behind and under and through all methods. The question is one of men and character first, and not of things.

FIRST IMPRESSIONS

By Rev. G. Glenn Atkins, D.D., Providence, R. I.

I HAVE been asked, as one of the more recent members of the Executive Committee of this Association, to give you my impressions of the methods and processes of our common work as they are at once reflected in the Executive Committee and directed by it, and I am very glad, indeed, to do just that. I have, myself, barely reached the stage of seconding motions. What I have to say, therefore, is an impersonal kind of word. I may speak of the work of the Committee with a real detachment, although I most heartily rejoice in being part of it. I like it all. I like the notice which comes towards the end of the first week of the month, of the meeting, on the second Tuesday, for the meetings are held the second Tuesday of each month. I like the pleasant railway journey, through the Sound-country from Providence to New York with its glimpses of Narragansett Bay and the rather austere and barren country side of South-western Rhode Island, and its sea vistas opening out between Fisher's Island and the more distant Block Island, across Oceanic amplitudes whose further boundaries are the golden sands of African shores. Then one has on one's right the hills and salt marshes of Southern Connecticut, on one's left fugitive glimpses of the Sound with the trailing smoke of distant steamers, then one passes through villages with

streets shaded by immemorial elms, busy manufacturing towns, New Haven with its classic and academic suggestions, Bridgeport with its legends of Barnum's Show, and suburban towns and cities all facing towards New York, until upon converging lines, and crossing massive iron bridges, and plunging into interminable tunnels, one comes at last into the always changing confusion of the Central Station, which is so being changed from month to month by the exigencies of construction that one can always get lost in a new way, and so out along the roaring streets to 287 Fourth Avenue.

The building in which the Executive Committee meets is devoted wholly to causes of Idealism. It is the gift of John Kennedy of honored memory. It houses the offices of the Sage Foundation, the Children's Aid Society, the New York Nursing Association, three of our own Denominational Societies, and many other local charitable associations. It is the home of those who are devoting themselves not to lost causes and impossible loyalties, but to the service of their kind and the inauguration of the Kingdom of God.

The Executive Committee is divided into three sub-committees—committees on Support, Missions and Finance. In a general way it is the duty of the Committee on Support to commend the Association to its con-

stituency, educate the churches and secure the gifts upon which the Association is dependent. It is the business of the Missions Committee to supervise and direct the work of our Schools and Missions and of the Finance Committee to receive, invest and disburse our funds. These Committees hold their meetings before the meeting of the Executive Committee itself. At three o'clock on the day of the meeting the Executive Committee gathers about the counsel table in the Director's room on the ninth floor of the building. Our windows open out upon all the Southern and Eastern end of Manhattan Island, save as the sky-scrapers intervene. The very position of the building is significant. On the one side the streets which radiate from it are the crowded streets of ignorance, poverty and need, on the other side it faces avenues of industrial and economic supremacy, wealth beyond the dreams of avarice and social prestige. It is set where such diverse tides meet and mingle.

The men who gather about that table represent many walks of life—business and professional men, ministers, men of affairs and experience. And to that place of counsel all the concerns of the Association come up. How various they are. We are asked in turn to consider wide questions of polity, questions of education, procedure, reports from groups of churches which are trying the apportionment plan, the reports and problems of our Secretaries, the fortunes and misfortunes of our teachers, the accidents of time and chance. We have sent a ship load of lumber to the far north for a chapel. The lumber has been thrown overboard in a storm and strewn along the Alaskan coast. What shall we do? Now, one of our Southern buildings has been unroofed by a tornado, now a retired blacksmith offers his cottage and his shop to one of our schools—at a price. The question of the workings of the apportionment plan we have always with us. Our present generation of

Indian teachers and leaders is growing old. Where shall we look for new leaders? What shall we do with this mortgage which has fallen due, and what about these houses in far-off Detroit? Secretary Ryder has just come in from Hawaii, Secretary Douglass from the Rosebud Reservation, Secretary Gutterson writes of going to Porto Rico. So the afternoon passes all too quickly, the evening shadows have begun to fall, and the surface cars on Fourth Avenue touch end to end, as we come down into streets whose endless tides flow northward and lose ourselves in their throng.

Now after having done this month after month, I have some very definite impressions. First, about the way in which the work is done and second, about the work itself. I do not know what questions you would ask about a group of men who are carrying on a great work. These are the questions which I would ask and as I ask them I will try to answer them. I would ask first of all this: Do the men who are doing this work really care for it? That I am persuaded is a very fundamental question to be asked about men who are doing any kind of work. If they do not care for it, it will in the end be badly done; if they do care for it, their concern for the work will override many difficulties and compensate for many deficiencies. Now this thing I can say without qualification, that the men who are directing the work of the American Missionary Association love their work. Many of them have been associated with it for a long time; they have given themselves to it freely and constantly. Its interests are as dear to them as their own most personal affairs. They rejoice greatly in its successes; they would feel most keenly its failures. They are doing no perfunctory thing, their hearts are in their work.

A man may love his work and yet not understand it. Do these men know their work? Yes, they do.

Those who have been in it longest have an astounding amount of information as to the detail of it. They know the schools one by one, and the teachers in the schools. They know intimately the reach and detail of the thing about which they are concerned. I am particularly struck with the sure touch of the Secretaries. They know the work of the Association as a first-class business man knows his factory or his shop. Does efficiency go along with knowledge? Once more, Yes. There are debates and differences of opinions, of course, but the Committee always comes at the end to know its own mind, and, its decisions are clean cut. Things are not left at loose ends. Difficult situations are wisely met. One feels that the directors are really directing. Of course the final execution of all decisions comes back to the Secretaries, and here once more my first and deepening impression is that the Secretaries of the American Missionary Association are efficient, carrying their work through quickly, smoothly and to the end.

Another question which one must not forget to ask in just this connection is the question of open-mindedness. It is possible, of course, for men to love their work, to know their work, and to be really efficient in it and yet at the same time to be limited in their outlook, fixed in their methods, and touched by that spirit which for want of a better name we call bureaucratic. Here is a danger which always waits upon the conduct of charities, benevolences, and all such like enterprises. I believe that the man who is speaking to you is as sensitive to this particular temper as to any temper which is likely to manifest itself in the conduct of our church business. I do believe that if there were the bureaucratic spirit in the conduct of the American Missionary Association, I should sense it. I have seen absolutely no sign of it. There are among the men who are directing the Association real differences of opinion as to what

ought to be the corporate relation of the Association to the Churches. Many of these men believe that the merging of the American Missionary Association along with other Denominational Benevolences into one Home Land Society would be at the cost of the broad work of the Association. But all this is not because they are bureaucratic, but because in their judgment the peculiar work of the Association is best served by its present constitution. And this is a question about which there are and will likely be differences of opinion in the denomination at large. But in the conduct of the work of the Association, in their openness to suggestion and criticism and their really sincere and constant desire to put the Association as intimately in touch with the will and purpose of the church in its real life as it is in its corporate capacity, the members of the Executive Committee are absolutely one. There is no feeling that this is their concern. Everyone of us knows that this is the concern of the church and everyone of us wants the fullest participation of the churches in the conduct of this which is their work. More than that the Executive Committee is sensitive to wise public opinion, follows new educative methods, knows that the times change and that we change with them and strives constantly to adapt every line of its work, and especially its work with the Negro, to all that which the thought and experience of our generation have conceived to be wisest and most effective. In all this, as I shall say in a moment, we do not propose to surrender those distinct things to which the American Missionary Association always has and always will, please God, hold fast. But these distinctive things are not our thought of how the work ought to be done, but the profound conviction of our Church as to the temper in which the disciples of Jesus Christ ought to seek and save the alien, the retarded and the over-borne.

Is the Executive Committee economical? Yes, I believe it is. We have our watch dogs of the Treasury. No appropriation goes unscrutinized. No doubtful proposition passes unchallenged. Many worthy enterprises are pared to the core. We are too often asked to make bricks without straw, or if sometimes facing the contingencies of a continuing work in which many interests are involved and upon which many persons are dependent, we overdraw our modest pittance of straw through too much trust in the steadfast and sacrificial purposes of the church, I do not believe that you put in our places would have likely done otherwise.

Now in the second place what about the work itself? I am more and more impressed with its scope. Almost every question which anyone of our other Boards is called upon to face, we are called upon to face, and we have our own problems besides. We are Foreign Missions, Home Missions, Educational, Building and Kingdom Building. We are facing the problem of the full moral integration of American society at its most difficult point. We are striving to mend the dislocation of social isolation; we are striving to heal the stripes of bondage. We are to do our little part that the ore which is drawn from the melting pot of the nation shall be fit for the King's service. We are striving to make recompense for ancient injustices, and to find beneath our flag of the three colors a common meeting place for the many colored sons and daughters of our Heavenly Father. Surely this is, of all our denominational workings, the most inclusive and for us, as Americans, the most imperative.

I am struck with the difficulty of our work; for our difficulty is twofold. We have not only the difficulty of doing what we are set to do, but we have the deeper and, I say reverently, diviner difficulty of doing it in the temper in which we have undertaken to do it. For we have undertaken to

do it in the spirit of the Christ and the temper of the Cross. I feel sometimes that dominant social attitudes and tempers are not with us; that men and women everywhere have lost for a little their faith in the real brotherhood of the races; that there are too many who do not want the real brotherhood of the races; that there are many to whom we seem hopelessly old-fashioned, dreamers and idealists; and that we have not only to do our work which is hard enough, but to justify the spirit in which we are doing that work, which is even harder still. Well, if we are old-fashioned it is the old-fashion of the Cross; if we are dreamers we dream as Jesus dreamt; if we are idealists our ideal is the Kingdom. So we wait patiently for our justification. We are persuaded that whatever has been done, or is to be done, with any kind of permanence, must be done as we strive to do it. We will not turn our faces from that light.

My last impression, which is no impression at all but the profoundest conviction, is of the importance of our work. All the hopes of an effective Democracy are wrapt up in it; all the expectations of the Kingdom wait upon such work as ours. Without us this land of ours will not be made perfect. I know how small we are; I know how great the task, but I know that our contribution is essential to its perfect completion. If by the providence of God, or the tragedy of history, or the folly of men, the doors of privileges are opened, as they have been here in America, before many races, and the black race especially, which are not fit for those high privileges, there is but one of two things to do—to shut the door or make men fit. You cannot shut the door, you might as well build your dykes of sand against the rising tides of a winter's sea; we can make men fit. That is God's way. As we seek it we are co-workers with Him. Something of the sense of this, I am sure, rests constantly on the men who meet month

after month in that upper room in New York.

Three weeks ago as we sat together, while Paul Douglass read to us the report which sums up the work of the present year, I looked through the southern windows across the steel ribs of buildings, where men clambered over dizzy heights and walked narrow and perilous paths, to at least two of the bridges which cross East River, in the end of the day and in the distance their supporting cables seemed insubstantial gossamer webs spun against the sky and the very solidity of their great supporting piers was softened and half lost and yet I knew that across their strength multitudes of men and women were passing and repassing—the weary returning to their rest, the workers going to their homes, and I said to myself, “Yes, we are bridge-builders—bridging chasms and making for our King a highway between the sundered peoples.” Our supporting piers have their foundations in the sacrificial passion of the Eternal. They lift themselves through the unselfishnesses of history to the hill of crucifixion and the glory of the Cross, nay, as I thought how at least one of those bridges had literally cost the life of the man who planned and built it, its own supporting piers ceased to be piers and took upon themselves the shape of the Cross.

How much more have the piers of our bridges the form of the Cross! The cables of our bridges are woven of tested love and tempered sacrifice—the devotion of the generation—wrought into a strength beyond the strength of steel. We are building bridges between the white and the black, and the white and the yellow; we are building bridges between the degraded and their better selves; we are building bridges between the belated races and the flaming imperatives of the present. We are building bridges between what men are and what men ought to be; we are building bridges between potential citizens and effective citizenship; we are building bridges between men who ought to be brothers that so they may come into real brotherhood; we are building bridges for men for whom Christ died that they may enter into their full redemption; we are building bridges between nominal citizens of the republic and all that the republic is and may become; we are building bridges between our Captain and men who ought to be His soldiers—our King and men who ought to be His subjects—our Master and men who ought to be His disciples—our Elder Brother and men who ought to be His friends. God make us better bridge-builders.

A MESSAGE FROM THE MID-PACIFIC

By Secretary Charles J. Ryder

THE Orientals present the great problem of the islands. The eighty thousand Japanese have increased in the last decade more than twelve per cent. The Chinese are not increasing in the population. It is important to remember that all the male Orientals born in the islands, have the privilege of voting when they reach their majority.

Another important fact is that the largest religious body in the islands is

the Buddhist. This has both religious and political significance, as will occur to any Christian patriot. The political significance is not the purpose of this paper to discuss. It must be met, however, and conditions of great importance adjusted.

The religious significance is of supreme importance. The contest between the Oriental and Occidental religions is seen in this island and territory of our own country. It is

to be fought out primarily, under our own flag. If, with the spirit of sacrifice and consecration, which is the heritage of these islands; with the devoted body of men and women largely descendants of the early missionaries; with the well organized Christian forces, if with all these, the hundred thousand Orientals can not be brought into loving obedience to the gospel of Jesus Christ in these islands, there is little hope that the force of Christian disciples numerically feeble in foreign fields, can bring to Christ the hundreds of millions in the great Oriental nations. The struggle in the islands has every element in it of the foreign missionary problem. In addition to this, it is vastly more acute and immediate. Unfortunately Christianity has often been interpreted to the Hawaiian inhabitants of the islands, by the Mormon Church. The looseness of this

church, as well as its grossness with regard to its marriage relationships, does not shock the native people whose social adjustments have involved polygamy. And yet we cannot for a moment forget the stupendous fact, that this gross interpretation of the Christian faith is probably larger, numerically, in these islands, than all the Protestant and Catholic churches combined. This presents an element of the problem of serious import. The duty is upon the Congregational churches in continental United States, largely to reinforce the treasury of this Association, that these great world problems under our own flag, may be effectively grappled and wisely solved. These islands are the cross-roads for the merchant fleet of the world and the "Paradise of the Pacific" in physical conditions. It is up to us in our home churches to make it indeed the "Paradise of the Pacific" by largely multiplying Christian agencies.



FELLOWSHIP AND THE DUTY OF ADVOCACY

By Secretary H. Paul Douglass

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KEENLY sensing the duty of all fellowships we confess to be less dazzled than some by the new vision of denominational fellowship involved in the control of the benevolent societies by the National Council. Will it make it easier for us to have a whole-souled community spirit in the South, will it commend us more to the Slater and Jeanes Boards or our old teachers to the Carnegie Foundation to enter upon closer denominational affiliations? Will it get Southern Christians now on our boards to plant the Congregational flag? Can we mediate better between the sects, by being sectarian? Will it assist fraternity with our non-Congregational givers or workers? And they are many. Is it really more equitable to give control to part of our supporters—and to a good many non-

supporters, than to leave it to all our supporters?

This is no plea for absolution from the glad duty of Congregational fellowship. Our hearts compel us; we could not quit if we tried. It is a plea, however, for leaving the American Missionary Association where it is, not outside of, but on the perfectly clear ancient Congregational ground, controlled by the churches, yet independent. Our work is chiefly educational. Every Congregational college in America is on this ground. When they want denominational support they are Congregational; when they want other people's money and children they are not. By agreeing to this, Congregational institutions have had scope and influence beyond any equal group under stricter church affiliations. It is not inconsistency but a perfect mirroring of the free

Congregational spirit to maintain this position of largest advantage. Let the churches regulate the representation in the Association—and it is practically controlling—as they will, but let them not demand that the smaller fellowship, even if closer, dwarf or impede the larger one to the nation and all its needy children.

Finally, *the old duty of advocacy*. No morally compelling cause but has—and must preach—its gospel. This Association was born with a message in behalf of our brethren of other races against unbelief and animosity. The nation heeded and stooping to raise the lowly raised itself. We have confessed our continuing duty to the Negro now on a higher plane. We have a continuing duty to the nation and to the church now on this higher plane, but in danger of falling back. Recrudescence of race hatred, the reappearance of old evils in new quarters and new guises should teach us that the duty of advocacy is permanent. Yes, and fundamental. Is the real work of this Association merely with the backward races, to give them churches and schools and is it only incidentally for the sake of soliciting financial support that it speaks in behalf of brotherhood? Not so; advocacy is as essential as service itself. The Christian man has a protest, to teach, reprove and call duty to remembrance. The Christian churches of the denomination need a similar ministry. The pastoring of Congregationalism by its great missionary agencies is one of their profoundest functions, to which financial appeal is merely incidental.

* * * * *

A dollar with no hatred of wrong behind it, with no response of devotion in it, thrilling with no vision of a soul's release, or of a nation's redemption, bearing the stamp of the United States mint, but not the brand of Jesus, I say it is no equivalent. When the work of our benevolent societies ceases to be loved passionately, when the church loses a con-

scious missionary objective, and abandons the missionary appeal, then *power* fails beyond the ability of money to repair. We have a pagan "giving machine"; as well adopt a pagan praying machine and be done with it.

This waning trust in the missionary motive is one of the new occasions which the old duty of advocacy confronts; another is the "Apportionment Plan." I have no desire to add to the voluminous discussion of this plan in its general or technical phases, but simply to make one point, not I believe adequately appreciated. As it actually works, the Apportionment Plan is a method which *ties up national causes with, and subjects them to, local interests*. The national commission proposes to a state committee the apportionment for their state. When they get through with it, it looks as though it had suffered an automobile accident. It has had telescoped into it a miscellaneous assortment of objects of state or sectional concern. Neither percentages or totals are where or what they were before the collision. From the national standpoint apportionment has become misapportionment.

Now apportionment is not to be viewed merely from the national standpoint. Its precise virtue is, that the churches of a state shall systematize *all* the benevolence that they have in common. Common principles, local adaptations; this is the heart of the plan. What I deplore is the ignoring of common principles. I have examined not a few apportionments including those of states of which I have intimate knowledge, and it is my deliberate conviction that some of the objects included are not fundamental to all the churches of a state even, certainly not as fundamental as the national societies are to the whole nation. They have won no established place in the affections and confidence of the churches, but represent rather the aberrations of committees under the baneful spell of localism.

EDUCATION AND THE KINGDOM

By Professor Wm. J. Hutchins, Oberlin, Ohio

THE educational work of the American Missionary Association needs no apology. I sometimes think that it needs a more intelligent and enthusiastic appreciation.

"The supreme end of Education is the harmonious development of all the powers of a human being. Whatever ministers to this end is Education. Whatever interferes with its accomplishment, no matter how valuable it is, lies outside of the province of the school." Beside this ideal of Education all other ideals seem cheap and tawdry. To this ideal the American Missionary Association is committed. This education succeeds in the measure in which it helps our students to become effective citizens in the Kingdom of God.

The Kingdom of God offers our students a cause which will bind all the tasks of life together into one life-long task. This one task our students need, for often they must face the thwarting of ambition, the blighting of their hopes, the crushing of legitimate endeavor. Often must they see mortgages foreclosed on farms which they have been struggling to make their own. Often must they seem to fail because they have not the white man's chance; but if your teachers show them how to rise above their tasks, binding them altogether in the Kingdom of God, no man can then discourage them to death.

The Kingdom of God offers our students a cause which will call out their highest enthusiasm and keep them up to life's best ideals. "How happy," says George Eliot, "is that man who is called on to play his part in the presence of an audience which habitually demands his best." As a rule our American Missionary Association student has no such audience. His so-called home, his community, demand not his best but his

worst. The city opens its alleys and its jails to him, and closes to him every park. The education for which this Association stands seeks to keep him up to his best moments every day.

For yet another reason is the educational ideal of our Association significant. It seeks to bind those who are taught to the friendly Power behind the world. The hardest days for the Negro may be just ahead, but he can suffer splendidly when he is bound to the friendly Power behind the world. In these respects is the educational ideal of our Association significant, in that it seeks to identify its students with a cause which gives them one life-long task which calls out their noblest enthusiasm and which binds them to the friendly Power behind the world.

This ideal of our Association affects both its curricula and its teaching force. You recall the girl who was graduated from one of our schools who wrote, "One thing I learned at Beach Institute was right ideas of life. I am trying to carry them out." Of primary importance is the question, are the students getting right ideas of life, and are they trying to carry them out? More important far, than the choice of subjects for the curricula, is the choice of teachers for the subjects. Those who are not able to be co-workers and servants in the Kingdom of God have no place in our schools. Our pupils will believe in no vision which the teachers have not seen. Let the teacher create in his classroom an atmosphere in which commercialism and materialism die; in which great enthusiasms live. Let the teacher say to his pupil, "Come with me and seek the eternal worthwhile," and he will meet the demands of our ideal. That is the goal of all Christian education, when those who are taught become effective citizens of the Kingdom of God.

The following from the *Spelman Messenger* (Atlanta), gives us the view of our Baptist brethren in their Missionary School work, the view and policy of the A. M. A. for more than forty years. Presbyterian, Methodist, Baptist, Episcopal and Congregational Missionary Boards are all in accord in this. Such a combined experience cannot be a mistaken one.

"It should always be borne in mind that we are not engaged in the education of the Negro people, but in the education of a few who shall serve as constructive leaders of the race, and for this the higher intellectual training is essential. At the same time, if all the industrial work of these twelve colleges were grouped together on one campus, it would make an imposing plant. As results of this industrial training we point to buildings built by student labor of brick made by student hands; young men

and women finding in school-shops the way to useful occupations as carpenters, painters, blacksmiths, printers, dressmakers, milliners; graduates carrying forth from school industrial as well as moral and spiritual impulses; establishing schools that meet the needs of their communities; building homes that bespeak thrift and economy. Still the faith of our schools is that "the life is more than meat," and that the measure of the man is not the hand, however skilful, but the mind and the heart, and so we put the spiritual and intellectual first."

"While our great cities are plunging into novel experiments with vocational schools and many Superintendents are pouring ridicule upon the older schools, our educational thinkers are looking on with regret, knowing that a separation between cultural and vocational schools means a stratification of society, such as Germany approves but America has never been able to tolerate."—President Faunce.

FUNDAMENTALS IN EDUCATION

By Rev. F. Q. Blanchard, East Orange, N. J.

EDUCATION is the oldest and must be the largest feature of our great work. As to the methods to be employed, there are those who see the end of schooling to be a vocational training in which everything should tend towards utility. Emphasis—they say—should be placed upon those studies which increase ability to handle material things successfully. The ideal is not so much a thoroughly trained mind, as an equipment for material success. That such an education has value, no one will deny. But the question is, where shall we place the emphasis?

The educational methods of the Association, in the beginning, were those of New England. The conventional curricula for the lower schools were installed, and when the higher grades were required, the

studies approved by long standing in the North were introduced to the schools in the South. Very soon, however, there came upon the scene that most remarkable man, Samuel Chapman Armstrong. The educational ideas which he put into operation under the auspices and with the effective support of the American Missionary Association, though not absolutely new, gained currency and power under him, and from his day to this day industrial training has been an accepted purpose in all our educational schemes. But now around this splendid conception of General Armstrong there has developed a deplorable mistake which practically denies the fundamental purpose of Armstrong himself. A mistake which degrades a great ideal to the level of an ineffective purpose and has furnished false prophets with a mes-

sage of short-sightedness. We are repeatedly told that the Negro problem can be chiefly met by industrial training, and that when you have made a person effective as a farmer or tradesman, you have done the very best, and the one possible thing. The result, is that the institutions for higher education have fallen more or less into discredit, and worse than that, it has afforded an easy path to follow in relation to the Negro question which those are glad to adopt who dislike what is involved in Christian higher education. Armstrong's ideal was not an efficient Negro carpenter, it was an efficient Negro man. That was his ultimate goal.

This end of the highest possible manhood will not be reached by merely helping the great majority into the mastery of some specific industry. It never has been so attained for any people yet; it never will be. We must keep in mind the goal. The emphasis of education is upon a complete manhood. What I am pleading for is essentially a certain point of view, viz., the attitude of mind which will determine our action, and condition the part we take in the working

out of the tasks which this Association faces. Let us reassert them for ourselves, the great primal end of education to which every method used shall be tributary, the development of mind, the equipment of men and women for the highest possible service. An education which shall involve the largest possible development of character. We need not fear that in keeping the splendid vision of the highest possible manhood before the soul, the practical tasks of the hour will be overlooked; they will be done under the inspiration of the vision. The pressing question is, whether those of us who stand in support of the Association will take the large, true vision of the highest possible manhood and stand by it? In the state which sent forth Abraham Lincoln I would not feel the need of arguing that the Negro can be educated with the goal of a complete manhood in view. We may repeat with Edgar Gardner Murphy, that splendid leader of Southern thought, "God made the Negro a man, we dare not make him less," and believing this, we will be satisfied with no education which does not terminate in seeking his highest possibilities.

"You can never get rid of evil by merely sharpening the tools that serve the material life of man."

THE RELIGIOUS AND EDUCATIONAL PROGRESS OF THE NEGRO

By Rev. Edward E. Scott, Montgomery, Ala.

IT is not always an easy matter for a man living among people to realize what progress is being made. He is likely, through prejudice to underrate, or, on the other hand, through sympathy or ties of blood to overrate the progress. This is especially true where the people are among the backward races and in the primitive stages of civilization.

When Emancipation came the Negro awoke to find himself face to face with the responsibilities and problems of modern time. Unprepared, he faced obstacles which disputed every step of his progress. The years have told a marvelous tale of his getting hold of the soil; of houses, trades, stores, schools, professions, churches. In the Negro

schoolrooms there are thousands of Negro teachers who, though poorly prepared, are laboring under the greatest disadvantages. They are training children for citizenship in a Republic in which the teacher himself is not permitted to exercise his rights. Every day sees him warring against illiteracy with hopes of a larger and better future.

In this endeavor there is no more effective agency than the American Missionary Association with its unsurpassed system of schools and colleges. The type of education offered is the brand for the Negro to-day. It has stood the test of fifty years. It has fitted tens of thousands for the practical affairs of life. They are all over the South. First-class farmers, stock raisers, truck growers, carpenters, blacksmiths; in short, intelligent men and women in all the common walks of life. The religious value of these schools cannot be too greatly emphasized. For a hundred years to

come the Negro will need every safeguard that the Christian school and college can cast about him. Dark indeed would be the day, if the distinctively religious instruction should be cut out of his education.

The practical side of the Negro's religious education may be seen in the efforts he is making to help the less fortunate and the more lowly of his race. Orphanages, old folks' homes, hospitals and reform schools, witness the presence of the spirit within the race of Him who preached the Gospel to the poor.

We are just entering upon a new era of church endeavor.

If with his backing of centuries of blood and culture, the white man must surround himself with every possible safeguard; Y. M. C. A., and Y. W. C. A., Boy Scouts, Boys' Brigades and all the rest, then how much more are these things necessary for the salvation of a people on whom the vanishing shadow of paganism and slavery still linger.

The greater the intellectual and spiritual wealth of the people, the greater will be their aggregate of material wealth. The more perfect the development of intelligence, the more completely at command their mental powers, the more reason they can use rightly—and the right use of reason predicates the cultivation of the moral and spiritual—the more industrial they will be and the more successful also in appropriating natural agents to meet their thoughts. Mere training or preparation along a single line of life, however worthy, has not this promise for a people. Labor is in the hands, but the brains are in the head, and "out of the heart are the issues of life."

WHAT THE WHITES OF THE SOUTH OWE THE BLACKS

Rev. Clement G. Clarke of Minnesota

NEGRO A FELLOW-MAN

THE true idea is that the Negro is a man and must be considered as one. What he needs is human uplift, race redemption. The problem is to get the two races to live together peaceably. If we mean to treat the Negro as a man, it is not important whether his backwardness is inherent

or due to slavery. We must ask ourselves, "What treatment is due to a man?" The Italian in New England and the Negro in the South must not be regarded merely as cold Italian and Negro. I believe this is good sociology, and that it is never wrong to do right and never right to do wrong.

In the South only half as much has been spent on black schools as on white schools. In one southern state \$18 was spent for white schools to \$1 for black schools. In New England, when Italians and other foreigners do not pay their share of the school taxes, there is no complaint. Why should the South be different?

Our duty is to remove the obstacles from their way; to lift, help, get under the load of ignorance, immorality, shiftlessness, with them. We ought to try, not to save our race, but

to save our nation irrespective of race. The Negroes must be taught, and led into industry and self-respect. What they have done proves what they can do. The work is just begun. Whatever is to appear in a nation's life must appear first in its schools. And how shall these schools be supported? Let the South pay all the tax it can stand; then let the North help, not as charity, but as a duty. Let us have something like real fellowship on the basis of our own common humanity. The greatest debt of the white to the black is that we love him as Christ loved us.

PRESIDENT GATES AT CHICAGO

FOR some time past it has been the custom of Fisk University to offer to the biennial session of the Tennessee Legislature a complimentary concert at Fisk Memorial Chapel. The Legislators and their friends have shown themselves appreciative of this invitation by attending very generally. The concert is open to others than invited guests at a moderate charge:

The programs presented are varied. There are numbers by a male quartet; by the Jubilee Club of fifteen or twenty mixed voices; by a chorus of eight or ten young women; there are a few instrumental pieces and vocal solos from advanced pupils of our music department; bits from music classics like the *Inflammatus* from Rossini's *Stabat Mater* sung by Mozart Society of seventy or eighty mixed voices, which is, for the most part, the regular church choir of Fisk University. Of course there are a few numbers of Jubilee hymns, always extremely popular especially where longest known.

Governor Hooper and Mrs. Hooper and family attended the concert last April. I could not fail to notice that both were very much interested. At the close of the concert Mrs. Hooper said to me with a good deal of im-

pressiveness: "I am a Southern woman with a Southern woman's opinions and possibly prejudices about Negroes; but I want to say to you that what I have seen and heard this evening has changed my whole attitude toward the race for all my life."

Some days later Governor Hooper was present at the graduating exercises connected with the Negro High School of Nashville. This is a popular event on the Negro calendar and brings together some thousands of Negroes in Ryman Auditorium. Governor Hooper accepted an invitation to be present and make an address. I was not there but it was reported to me that he said something like this: "Mrs. Hooper and I attended the complimentary concert given by Fisk University students to the Legislature and state officials. We were both greatly impressed by the evidences of solid attainments in real culture and in the different departments of music study which were put before us. On the way home Mrs. Hooper said to me, 'Ben, the colored people of this country have never had the chance which they deserve. I hope you, during your governorship, will do all you can for them.'"

Now that's just it. Even the best

Southern people do not really know what Fisk University and similar institutions are doing. Many of them will not, like Governor and Mrs. Hooper, take pains to come out to see what we are doing; so how can they know? It is our universal experience

at Fisk University that when people from either North or South, but particularly Southern people, once see and hear and know what we are really doing their resulting opinions and sentiments are like those quoted from Governor and Mrs. Hooper.

RURAL EDUCATION IN THE HIGHLANDS OF THE SOUTH

By Principal Sherman H. Herbert, Joppa, Ala.

THE great majority of the children in the rural districts of the South, if they go to school, have only the roughest kind of educational appointments. Our district Association met this fall in a building used as a school-house. There was not a sign of a desk of any kind in the house. The only blackboard was a home-made one about eight feet long. There was not a map, globe, library book or other help of any kind. School is held there for three and a half months each winter, and in the summer for six or eight weeks. The teacher could not probably pass examination for entrance for the eighth grade in one of your schools.

Nor is this an exceptional case. The building was much better than many other school buildings I have seen in use. In one of the better schoolhouses the teacher told me that he had enrolled seventy-six scholars in all grades with an average attendance of sixty-six, and desk room for fifteen pupils. Perhaps you will not be surprised when I tell you that nearly one hundred thousand white children in Alabama, of school age did not even enroll in any school during the last school year. Here is an autobiography written by one of the boys in our school last year:

"My aGe is twenty Yars old i went to school sixteen* yars and i like Miss B—— for my school teacher Better the Eney i Ever went to my father is 45 years old and he Cant read and

write for he never went to school But a little while (until) he was of age his father Cept him at home and my monther Cant read and write neather and i have Got 7 Brothers and one sister and Cant, But me and the Oldest Brother read and write.

Is this a situation which affects only the South, or is it one which affects the nation? There are handicaps to the progress of educational development against which we are working to-day. The first is, that the South has two races to educate, and that they must be educated in separate schools. This of course lessens the amount that can be done for each race.

In the second place, the South has more children to educate in proportion to the total population, than the North has.

Then again the South has not as much taxable property as in the North so that the burden of education rests more heavily upon the taxpayer in the South than in the North. When we add to these things, the fact that a much larger percentage of the population of the South lives in the country, where schools are more expensive to maintain, we realize that the condition of affairs which I have noted is the result, to a certain extent at least, of national causes. It will probably be true for many years to come that this ineffective public school system must be supplemented and aided by such schools as the American Missionary Association is supporting. Our

* (I think he means that he did not go to school until he was sixteen years old.)

American Missionary Association schools are particularly fitted to help the South in the rural districts where schools are chiefly located. Our call is, first, to help build up the public school system by training teachers for the rural district, to inspire those who attend our schools with high ideals and to send them forth to be an inspiration to others. Our school at Joppa is one of the smaller schools of the American Missionary Association, but last August 1 found that over fifteen per cent. of the teachers holding certificates in our county had got the major part of their education at our school, and that ten per cent. of the teachers in the county had been in our schools during the past two years. Second, we must help the boys and girls who are now nearly grown, who have had almost no schooling. There are hundreds of these, eighteen or twenty years old, before they realize their need of an education. They are ashamed of their backwardness and if compelled to enter classes of little children will not attend school at all, nor do they need the same kind of instruction that the little children need. Their minds are more mature, they learn more readily. Two years at one of our schools has meant for many a boy the difference between a life of ignorance and one that is in touch with progress and development. We have

a mission to the social life of the country. Our schools can train a healthy social life among the young people by encouraging reading circles, musical entertainments, literary societies and social gatherings of various kinds. These may be made actual forces for righteousness. One who has not been among them cannot realize the poverty of the social life in rural districts where the people have nothing to interest them except the preaching services once a month. Our dining hall is the center of social life for our whole community. Young people come a distance of from ten to twenty miles to attend our singing parties. The books in our school library are read until they are worn out. Next we have a mission to the Congregational churches of the South. Our Congregational ideals are needed. As I think of the fathers and mothers in these rural districts who are growing old before their time because of the hard work they are doing to keep their children in school, as I look into their faces and realize the sacrifice they are making, I feel that our opportunity to help them in the education of their children is a privilege and a sacred trust, one worthy of an earnest devotion and sacrifice on our part, and I feel that they and we in this sacrifice are making an offering unto the Lord.

ANNUAL REPORT OF THE BUREAU OF WOMAN'S WORK

for the year ending September 30, 1911

Miss D. E. Emerson, Secretary

AS the years make their round with unfailing regularity so also do the Annual Reports from Missionary Societies. We come to the close of another twelve months of work in this interesting field of the American Missionary Association with thankful hearts for the privilege, and with gratitude for the evidence of progress in the work undertaken.

The contributions through Women's State Organizations have been \$28,413.84 and by local societies additional, \$2,926.82, making a total for the year to Sept. 30th, of \$31,340.66. The amount additional from local societies is variable from year to year, being largely of specials assigned by the donors to various parts of the mission field additional to the A. M.

A. appropriation, and we gauge our real gain or loss by the total through the treasuries of the State Organizations. We are gratified that this is an advance even though small over the previous year and we find encouragement also that this year a larger proportion of the contributions through the State Unions are from strictly Women's Societies. Another hopeful indication of healthful growth is, that of the amount sent through the treasuries of the State Organizations more than usual has been available for the regular budget of the American Missionary Association. We look for rapid progress in this direction, when the Plan of Work of every State Union, as is already the case with a few, may be entirely applicable to the pledges of the American Missionary Association in the support of missionaries or missions or schools. The definite appeal can be emphasized in this direction in a great variety of objects which the Plan of Work may include, without including specials outside the pledges of the A. M. A. This will greatly increase the value of the aid from Women's State Organizations to the American Missionary Association, and simplify the application of auxiliary offerings on their church apportionment. Yet if in following this line of progress the resources to the mission field through "specials" should be diminished it would be a step backward instead of apparently forward. So we put in a plea for the liberal hand in giving. We hope there are many individuals who will gladly respond to individual appeals for aid in this needy field of the A. M. A. and continue it as heretofore, quietly, with their good right hand, while the left hand gives its fair proportion to be counted on the church apportionment. Our growing schools are like so many Ruths coming into the field as gleaners, not only from individuals, but occasionally from some organization of children or young people, where an interest can be started by the direct and personal appeal that could not otherwise be effected. But let us bear this in mind as always supplementary, additional to and not to be counted within the Plan of Work or on Church Apportionment. "There is that scattereth and yet increaseth."

Thirty-three State Unions have had part in the total amount of contributions reported. Ten of these have contributed \$1,000 and upward, Massachusetts and R. I. Organization leading with \$5,368.50. Five have contributed from \$500 to \$1,000 each. Seven of the Unions have contributed from \$100 to \$500 each, and eleven contributed less than \$100. We watch the Reports with eager interest rejoicing in the progress of every State Union toward a higher figure in the list of contributions.

Any one visiting "The World in Boston" last spring could not fail to note that the representation of conditions of missions in this country held the interest of the vast crowd equally with other countries. The ever-changing groups gathered around the Indian tepees listening to the Indian songs and the account of the need, was duplicated at another section where the model slave ship and identical slave chain was followed by a series of representations of progress of the Negro until you came to the manly and womanly dark skinned Southern Negroes representing their advanced work in various departments of A. M. A. schools, and listened to the exquisite music of the Jubilee Singers. Again there were crowds at the sections of Hawaii and Porto Rico and when you passed over into the Foreign Mission Department of China and Japan, one could be only reminded of the great Oriental problem now so manifest in this country centering on our Pacific Coast and in Hawaii. The Hall of Religions was only too suggestive of the non-Christian faiths getting root and growing here in our own land. Never has there been a more emphatic utterance

of the enlarged and constantly enlarging scope of Home Missions than was revealed and implied in that great missionary display. That great presentation was for a few weeks only, and because of the vast distances in this country, accessible to only one small section. But we have a display in most interesting and varied literature on the A. M. A. work, and it is easily accessible to all. Here again, in the use of this literature, is an indication of increased interest, for it has been a year of constant activity in the Bureau of Woman's Work in meeting requests of Women's Societies for description of various fields of missions by literature, by correspondence and by speakers. Every part of the field seemed to be studied, from Porto Rico across the Continent to Hawaii. This ought to produce good financial results, and we confidently believe it will in the coming year, although it has not been so largely apparent in the year just closed.

Many Women's Societies in our churches seem to be taking up the study of the Text Book which for the coming year is "Conservation of National Ideals." This book reveals more than any we have had heretofore, the world-wide range and importance of missions in this country in bringing Christian influence to bear upon all races that come to our shores.

There is an increasing number of women subscribers to THE AMERICAN MISSIONARY magazine. Leaders of local societies cannot afford to be without this magazine. With it they need not ever lack material for programs, including the latest field news; and good service could be rendered to

the missionary cause if every local society would undertake a thorough canvass for subscriptions. (50 cents a year or 25 cents in clubs of five or more.) Also it might be one means of reaching that long desired goal, or doubling the membership of the local societies and increasing their contributions.

We renew the suggestion of last year that the Women's Missionary Organizations, state and local, will have in mind the great number of women workers needed in the A. M. A. field and endeavor to turn in this direction the very ablest and best prepared women available. Of the A. M. A. field workers a large proportion are women and not one of the more than 17,000 pupils in these missionary schools but has come within the good influence of some woman missionary teacher. What are the comforts of home or home church compared with a call to such service and the joy of having a part in this Christ-like ministry?

We look forward to the "Day of Prayer" the last Thursday in February now so universally observed by women in all denominations and to which each year Congregational women gather their forces in greater numbers. We believe in prayer—united prayer—that the greatness of the work may be revealed to us, that we may be guided to the best methods in undertaking it, with our highest powers; that all our talents, of time, service, money may be employed in it, and that we may ever put it first, before all other interests, because it is for the Kingdom of our God.

THE NEEDS OF THE INDIAN

Rev. R. D. Hall, Missionary

OUR Indian churches have no native ministry in process of preparation and we must have a trained Indian leadership to perpetuate our work. The Indian is

clannish; he loves his home and surroundings and gets exceedingly lonesome when away. The white man's ways are exceedingly distasteful and artificial and frontier whites are gen-

erally so ill-mannered toward the Indian that he shuns their company as far as possible. Despite a proud and aristocratic ancestry, the young Indian is willing to work at most things. He is no more discriminative than the white youth. The opening of the reservations is bringing a more industrious and desirable class of white people among the Indians and increasing the Indian's opportunity for work near home. However, so long as the government doles out a pittance occasionally, the children will expect the father to support them. We are glad that after years of contention the view always held by the missionaries is coming into favor, and the policy is to do away with reservations and tribal ties. A minority of job holders and petty politicians and grafters is all that still seeks to hold on to Indian funds and reservations. The Indian still has the self-preservative instinct strongly and before he is absolutely spoiled he should be allowed to fight his own battles. The next generation will be less capable of doing this than the present and will have more accumulated property to corrupt and demoralize them. The very tribes that wrested the greatest concessions from our government through their fortitude are now threatened by these affluences. Let the old Indian enjoy his money and lands while he lives and free the race from that incumbrance. Let the young men make or lose their own property by their own ability. So long as the government stands behind the Indian, so long will his disintegration continue. He must be made to use his own muscles to keep afloat. There will be a great loss, it is true, but the gain will be infinitely greater.

The greatest needs of the Indian, briefly stated, are these:

First, character training. He must learn to use his opportunities. He is receiving an average education fitting him to transact business and meet temporal needs, but he is lacking in training which will enable him to

withstand temptations in the new life which he is entering. In most instances the liquor influences are crowding in and corrupting. The Indian is being led into all sorts of illegal business deals. Gambling is often an attractive field for corruption. Geographical lines will not shut the Indian from these evils. He must meet the issue himself and the sooner he is prepared and given the opportunity, the greater the beneficial results.

The second need that is imperative is the withdrawing of all government aid with the greatest possible rapidity. Treaty funds should be divided among the individual members of the tribe and made immediately accessible for expenditure. All moneys hereafter received should be immediately turned over to them. The Indian should have the prospects of a payment in as short time as possible. The old Indian especially should be given the opportunity to use his money and lands while he still lives. It is better that the younger generation should take care of the older than that the older generation,



THE WARRIOR SITTING BULL

through mere pittance received from the government each month, should attempt to feed the younger. His property in this day, withheld by the government to considerable extent, only becomes a matter of contest among the heirs and a corrupting influence. It is not unusual for old Indians actually to starve to death and suffer want with thousands of dollars withheld to be fought for by

the heirs. The local forces representing the government on the Indian Reservations are in a large measure antagonistic to the breaking up of these reservations and wish the present system continued. Those who are sympathetic with the Indian and with the dissolution of the reservations and tribal ties by all means should be those assigned to field duty.

EDUCATIONAL WORK AMONG THE SIOUX

Josephine Merrill

THE Sioux are nominally a Christian people. Nevertheless there is a large heathen element, which is continually making itself felt. The Christian religion, among those who do profess it, is more or less mingled with superstitions, and is yet in a crude state.

In the way of education, the children and youth have all been put through the mill of the government schools. This has left them with little knowledge and no morals. This is true of the majority of the reservation schools, and not of some of the larger non-reservation schools.

Socially, the Indians are in a transition state. They are trying to adopt the ways of civilization and are naturally more influenced by the ruder fringe of whites on the frontier. They are much given to the white dances and getting up spectacular entertainments for their white neighbors by resuscitating the old-time Indian dances.

The government also does vast damage by favoring Wild West shows. These come into the Indian country, take many of the most promising young men, and bring them back, after debauching them two or three years, broken in health.

The American Missionary Association and the Presbyterian Board are practically alone in educational work among the Sioux. The Presbyterian work is limited to the Sisseton tribe.

There is besides, one small Episcopal school. The American Missionary Association school at Santee is the only one reaching out to the whole Indian country.

Santee is supported by the American Missionary Association. While the greater number of the pupils are Sioux, Santee reaches out to the neighboring states and draws pupils from the Arickarees, Gros Ventres, Winnebagoes, Navajos, Crows, and from the tribes of Oklahoma.

While many pupils are received from the government schools, it is still found necessary to include primary work in the course at Santee. Without this there would be little fit material for the higher work. Besides the ten grades of academic work, the Indian pupils are given industrial training in farming, cattle-raising, carpentry, blacksmithing, and printing. The girls have regular instruction in all departments of housework. Bible study is carried on in the school-room, in the Sunday-school and in the school homes.

Santee aims to train its pupils in habits of self-control and industry; in a realization of the world outside, and a knowledge of their relation and responsibility toward that world; and in the building up of steadfast Christian character. The constant effort is to give just that training which will meet the needs of the student in his life and work after school.

The results of the work are evident all over the Indian country. Santee pupils are found to be the leaders in every good work. They are industrious and reliable. Whenever a young man or woman has stayed at Santee long enough to absorb something of the spirit of the school they try, with some success, to bring others into the better life.

Many of the problems to be worked out are similar to those on all mission fields, and others are peculiar to this work. The Indians need a higher standard of life, upheld by a strong public opinion. They are too independent to like to work together, and not sufficiently so to stand alone for the right. They cannot recognize the importance of little things, and accuracy is quite unessential to their happiness. Their natural indolence has been fostered by the government in supporting the Indians, and this has inevitably resulted in poverty and lack of ambition.

The culture of the Indian trading post leaves much to be desired. It is reflected in the English which is acquired there by many of the young

people. It appears, too, in their admiration for the cowboy. On account of his skill in riding, shooting, using the lasso, and his apparently free life, he is the ideal of many an Indian boy. The accompanying vices are accepted as a part of the cowboy life.

The Indians are naturally religious. They enjoy ceremony, and the mysterious appeals to them. They delight in relating their experience and in exhorting others. The hard part comes in connecting religion and morality. To be a Christian is something apart from the conduct of their daily life.

Santee is not just as it has always been. It has steadily advanced with the need of the people. What it has done for the Indians in the past, it does for them now. Its mission for to-day and to-morrow is as great and as pressing as that of forty years ago. It is to Santee that the Indian people look for support to bring them through the crises of this transitional time, and guide them step by step into the knowledge and understanding by which they may come into full and useful citizenship.



FIRST IMPRESSIONS OF PORTO RICO

Rev. Carl H. Corwin, Missionary

A few years ago, as a young home missionary in Northern Michigan, I was wading through deep snow drifts to preach Sundays and week nights in schoolhouses and lumber camps. In Porto Rico where there is never snow or frost I may have plenty of chances after hard rains to wade through swollen streams en route to preaching stations. On the very day of our landing at San Juan, the tropic shower broke upon us before we could get away from the dock. But in a little while the sun was shining out. Soon more rain poured down, then the rest of the day was clear. Every mile of the journey of forty miles from San Juan to Fajardo gives beautiful shifting views

of mountains, valleys, rivers, ocean waters and tropic vegetation. We were greatly impressed with the undeveloped resources of Porto Rico. Often on that fine stage road we could see valuable pastures and fields growing up to weeds, and all along the way many wretched huts. Mrs. Corwin, who was two years an A. M. A., missionary in South Carolina, says she never saw there among the poorest Negroes any such miserable apologies for houses as are in Porto Rico. Think of trying to exist in a house which does not have a dry square foot of floor, in a hard storm of wind and rain! Our experience as strangers trying to make a fair bargain for transportation from San Juan to Fa-

jardo gave us a few evidences to which others have since been added of moral and spiritual degradation, to be seen everywhere. But over against physical and moral rags and nakedness there are encouraging specimens of beauty. A few days ago a girl of great beauty about sixteen called on us because we are missionaries. She had shown courage to stand firm for Christ in a village where nearly all others had given way in fierce persecution. Through earnest Christian counsel she had refused to follow an attractive suitor in surrendering of her faith, who in desperation committed suicide, shooting himself in the street in front of our church.

It is a pleasure to look into the bright, clean faces of some of the church members here and receive their cordial greetings. Our Bible colporteur, for example, who was formerly a liquor seller, has by his industrious habits become a power now in taking the Bible to places where there is yet no church.

Modern methods and machinery are bringing money and prosperity to Porto Rico and the gospel is also working mightily for the undeveloped spiritual resources of Porto Rico. With the help of Northern enterprise and the prayers of Christian workers, our position is strong. Ridicule is a common weapon here as everywhere. And there is often secret hostility from those who meet you with professions of friendship. After what we know has been done, we are not surprised now if we learn that interested inquirers are being intimidated, bribed and cajoled into staying

away from our meetings. We have to be on our guard against the unseen enemies, whether they bring trifling annoyances or more serious hindrances.

We are glad that Porto Rico is, nevertheless, God's country, and that we his servants have a work to do here in his name and by his spirit and we rejoice to work and pray where faith and work are so much needed and where we are so hopeful of blessed results.

* * * * *

What Switzerland is to the Old World, we believe Porto Rico will become to the New; the American Mecca, to whose tropic shores, shell-gemmed with the chambered nautilus, where trees are always vividly verdant and shrubs never lose their gown of green, where the skyline in turquoise tints and the waters in rare lilac hue will pack Nature's paradise. From every part of civilization tourists will make their way to this far-famed land.

Though small in territory, it is already great in possibilities and mighty in its surroundings, for the everlasting hills of these mountainous islands are as bulwarks. Here free men will dwell, for liberty of mind and heart has been wooed and won; here where Romanism tried and failed, the living Gospel as interpreted by Protestant Christianity will come to its glorious fruition.

This, the vision ours, at the close of our first decade epoch. We can but feel that we have done well, but it is quite time for us to pause in our self-congratulation long enough to inquire whether the things we are doing cannot be *better* done.

Through all the years, step by step, we think God has led the way, through the tropic sunshine and shadow, through some gloom and glory, up to the present time and place, up the mountain-side between what we were and what we ought to be, for ourselves, for the Church and for the world.—*Christian Republic*.



NOTE AND COMMENT



The Secret of Heroism.

"The secret of heroism," wrote the late Dr. Amory H. Bradford, "is always found in faith and love.

No one is heroic without them. Those who trust God seldom fear man, and will

not doubt that in the end truth and righteousness will prevail. If they go down beneath the waters it will be with a song upon their lips. He who forgets himself and lives for others, though he be as humble as the Galilean, will sooner or later

inspire many with a passion for his ideal." The inspirational power of a noble ideal is beyond computation. We live to bless the world quite as much by a contribution of service for others as by the labors of mind or hands.

3,000 out of 2,000,000 allowed to vote. Joseph C. Manning, a white Alabama Republican, said in a recent speech: "There are over 2,000,000 black men in Alabama who should vote. Only about 3,000 of this number are 'allowed' to vote. To-day in the South it is just the same as it was before the Civil War, when a small minority controlled. Are you longer going to allow a small minority of white voters to insult the American Constitution and the American people by depriving the majority of the right of a ballot for such candidates as they see fit? It is the humble man who needs the ballot, and in the South there are thousands of them, black and white, who have turned appealing eyes to you of the North. You cannot have one way of voting in Alabama and another way in Massachusetts."

Groundless Fears. E. C. Silsby, Talladega College. There are those who fear for the over-education of the Negro. They assert that too many of them are going to college and too few are learning to work; as if the sphere of the college was to unfit one to labor. We insist that it is illogical to affirm that the college with its scientific study of the method of human development does to any degree spoil a possible workman. Moreover, assuming that there are eight times as many whites as Negroes in the United States, statistics show that there are thirty-seven times more white pupils attending the universities, colleges and technical schools than Negroes. And whereas one white person in every 435 is enrolled in these higher institutions, only one in 2,000 Negroes is so enrolled. Is there any cause for alarm? Dr. DuBois has made a careful count of the number of Negro graduates from the college of the United States between the years of 1820 and 1909. He states that the number is 3,856. We fail to see any cause for alarm in these figures.

The Real Enemies of White Supremacy. We are trying in this democracy the impossible experiment of establishing a caste, as in India. The rigors of the Russian Pale are to go with it. Men and women are to live apart, with the finger of scorn upon them if they walk out of their district. They are to be denied freedom of property; the right to move about freely, the right to proper amusement. The right to say how and where their children shall be educated and by whom, is to be taken away, as well as all voice and participation in their Gov-

ernment. Taxes they must pay, but no words of theirs as to how the proceeds shall be expended are to be tolerated. What incentive remains? What colored man is to be blamed, if, despairing, he denounces those leaders who urge him to be law-abiding and useful and industrious and decides to live for the moment only, particularly if he sees those who would battle for the simple rights that are his as an American citizen denounced by the prejudiced and the blind as desiring the destruction of the dominant race? Alas that everyone does not see that the real enemies of white supremacy are those who would make it synonymous with selfishness, cruelty, oppression, and wicked injustice.

A summer experience of one of the pupils of Talladega College among the miners of Alabama:

The past summer I worked in a red ore mine in a room with five other men; of whom only one claimed to be a Christian. But his past life was of such a character as to make him powerless among others as a leader. He was, therefore, led by them.

On my first morning with these men he gave me an introduction to the others. Following the introduction, they all pulled out their bottles and invited me to drink. "No," I replied, "I do not drink." "Are you a preacher?" one asked. "No," I answered. "Preachers and Sunday-school teachers all drink at this place, and you will too if you stay here," said a third. The various remarks were punctuated with oaths.

We all began working. I did not take part in their conversation; only listening to hear a good word, but did not hear one.

Two days passed, and I still had nothing to say except to answer when called. The others were having a good time, as they called it, drinking. They would not go down into the mine in the morning if they did not have their bottles of whiskey. Their conversation was the most wicked and vulgar that one's tongue could utter.

On the third day one of them asked me to say something, for he would like to hear me talk, and the others stopped to hear what I would say. I did not know just what to say, but I tried to use the opportunity wisely. I asked, "Why do you suppose that God put this ore so far under the ground, since it is so useful to man?" They had no education, and all their answers were simple. Each one found fault with God, but could not give any proper answer, so they asked me, "Why did he do it?" Of course, I could not answer it either, but I told them I had another question to ask and if they

would answer it I would answer the first. They agreed, so I asked, "Why do you serve one who cannot give you a drop of water or a bit of bread when you need it, and yet will not serve the God who gave you life and strength, which you should use in His service, but instead of doing so you almost curse Him to His face?" Both questions remained unanswered, but the young man who asked me to talk with them said that he would answer it before long. Later in the day while we were talking, I told them about this school and the many helpful organizations sustained among the students; especially The Young Men's Improvement Society, the temperance meeting and the Friday afternoon prayer meeting. They were interested in my conversation, and afterwards frequently asked me to tell them about Talladega College. The next day there were two who did not bring the intoxicating drink to the mine—the young man who tried to answer the question

and myself. That was the fourth day I worked with them, and their conversation was much better, and it continued to get better. The one who said he was a Christian joined with me, and as he was the contractor his influence was much greater than mine. So he and I worked together for the good of the others, and from time to time the condition of affairs grew better, until I seldom heard any one curse, and the drinking grew less. The last month I was there not one of those men who worked with me brought any strong drink into the mine.

The young man who said he would answer my question did not do so while I was there, but after I had been in school here about a week, I received a note from him with this answer on it: "I have accepted Christ as my Savior and have joined the church, and now I am more determined to go to Sunday-school and to church than I was determined to have my bottle in the mine."

THE A. M. A. TREASURY

By H. W. Hubbard, Treasurer

We are glad to report an increase in receipts from donations and from legacies for the month of October—the first month of the fiscal year.

The increase in collections from churches and the organizations in the churches was \$1,668.41 and from individuals was \$3,361.66, a total increase of \$5,030.07. The increase from legacies was \$1,118.69.

This is very encouraging at the beginning of a new year of missionary work and indicates that the Apportionment Plan is at work and individuals are remembering the Association by gifts and by bequests. See analysis of receipts and comparative statement below.

RECEIPTS FOR THE MONTH OF OCTOBER

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1910-11...	\$4,072.11	\$393.85	\$1,677.69	.....	\$117.16	\$6,260.81	\$1,794.18	\$ 8,054.99	\$ 708.84	\$8,763.33
1911-12...	5,682.64	291.04	1,906.88	.....	48.66	7,929.22	5,155.84	13,085.06	1,827.03	14,912.09
Increase.	1,610.53	.....	229.19	.....	.....	1,668.41	3,361.66	5,080.07	1,118.69	6,148.76
Decrease.	.....	102.81	.....	.....	68.50	.....	.....	.....	.....	.....

FORM OF BEQUEST.

"I GIVE AND BEQUEATH the sum of ——— dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write H. W. Hubbard, Treasurer.

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Henry C. King, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Western Field Secretary, Theo. Clifton, D.D.; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

THE LATEST WORD FROM SOME OF THE TEACHERS IN UTAH

The following is from a teacher in a town thoroughly Mormon. She is the only Gentile in the community, and her work is stoutly opposed by church authorities:—

In my last letter I told you of a young girl in my school, and mentioned the increased attention of "the church" to that family. The mother of the girl called on me one day, evidently impressed with her duty to convert me to Mormonism. She told me how she had always been a religious worker, but that she had never been satisfied until she entered the Mormon church, where she found so much more scope for her religious zeal and so much more revelation and so many more and higher laws to fulfill.

She related how her departed relatives had appeared to her in dreams, partially disrobed for baptism, frantically gesticulating for her to perform that act for them, which had been neglected in their life upon earth.

She said, "You know about the work for the dead?"

I replied that I did not know much about it except that there were evidently some in the time of Christ who believed in baptism for the dead.

"Oh, no," she answered; "that was entirely new, revealed to Joseph Smith."

I then quoted 1 Corinthians 15: 29, "Why are they then baptized for the

dead?" adding, "Of course you know I do not accept Joseph Smith as a prophet, but there is enough in the Bible upon which we can agree and by which we can live."

"No," said she; "if you do not accept Joseph Smith you are like those who rejected the prophets of old."

"Suppose I admit that God may have revealed some portion of truth to Joseph Smith; he does that to every one who seeks to know the truth."

"No," said she again; "Joseph Smith is our latter day-prophet, and God gave but *one* prophet in the latter days. You have not prayed for God to reveal to you Joseph Smith as a prophet."

I replied: "I am willing to pray earnestly that the *truth* may be revealed to me concerning Joseph Smith. Are you willing to pray for *truth* to be revealed to you *otherwise* than through Joseph Smith?"

"No, Joseph Smith was given to us as our prophet, to stand between us and God—we do not know so well what to ask—and since I have accepted him I have had such enjoyment as never before."

Seeing that I could gain nothing either by argument or suggestion, I said, cordially, "Perhaps you and I had better drop this subject until we

meet in heaven; we shall both be wiser then."

Again her sweet, sad smile as she shook her head and replied, "We shall not be in the *same place* in heaven."

We stood at the schoolroom door, facing the high board fence surrounding the ball grounds and effectually cutting off our view of beautiful surroundings.

I answered simply, "I do not believe

"The children do well at that school, and why shouldn't they go?"

Several people have said their children never did so well as in the "New West." These schools have a good name wherever they have been, or are. The people say *they have made the Utah public schools.*

It is difficult for new teachers to accommodate themselves to the different phases of the work.



VERNAL, UTAH. TEACHERS ON THE MOUNTAIN TOP,
7,300 FEET ABOVE THE SEA

the dear heavenly Father will build any such ugly fence around any part of his kingdom."

A doubtful shake of the head and a puzzled look were her only answer as she accepted my proffered hand.

The "New West" spoken of below refers to New West Education Commission, whose schools are now in the care of the Congregational Education Society. There are not probably twenty-five Gentiles in this town:—

We hear constantly of the Mormons trying to get our pupils away from us. In some cases our children are jeered at by the public school children. But our pupils, on whom we can depend, are very loyal.

One lady was asked by a Mormon teacher why she sent her children to the New West school. She answered,

It is a real sacrifice for young girls to come here, for there is very little society. The Mormons are apparently very friendly to us when we meet them, but they don't care to associate with us, and we cannot be as intimate as with those of any other faith.

I will cite a few instances that will give you an idea of the way some of the more radical Mormons feel toward us. The Mormon children are brought up to believe that if they have anything to do with us wicked Gentiles something dreadful will befall them. One of our girls invited some Mormon girls to come to Sunday-school with her. One of the girls said she was afraid if she went to the Congregational Sunday-school that she would go blind, or something else dreadful would happen to her.

In a neighboring town a little girl attending the Presbyterian Sunday-school was asked by her teacher why she was crying. She said a child had told her she had those sores on her face because she attended the Presbyterian Sunday-school.

Last spring we three teachers were invited to go for a ride with some of the teachers of the public school. We invited them to come back here to

the list of new pupils. This little town is said to be a Mormon stronghold, but here are the two little daughters of the Stake organist, whose father is one of the most bigoted Latter Day Saints in these parts. The Mormon physician, who was brought here last year by the president of the Stake for the express purpose of ousting the resident Gentile physician, sends his son to this Gentile school. Besides



VERNAL, UTAH, HIEROGLYPHICS IN CANON NEAR TOWN

supper. They played tennis, helped get supper, and one good Mormon "saint" washed all the dishes. She also played tennis. A few days after we heard this young lady was lame and sick, and she had made the assertion that she was being punished for eating at the "New West."

The so-called "Public Schools" of Utah are for the most part in the hands of Mormons, so that they refer to them as "our schools":—

School opened very prosperously in — this year. Last year five pupils were in attendance the first day; this year forty-one were present, and the number increased to fifty-five by the second week. All of last year's pupils who are still in town have come back to the school, and that is especially gratifying, as showing loyalty to the school and satisfaction with the work done there.

It is most surprising to look over

these there are the children of a prominent merchant, of a man high up in Zion's Co-operative Mercantile Institution, and of a druggist who belongs to one of the most influential families in town.

It is not love that impels these people to send their children to this school, but dissatisfaction with the public schools. For the past few years the schools in — and the surrounding villages have been the laughing stock of the state. There has been school during only seven months of the year; the teachers have been inexperienced and incompetent; and the trustees have been utterly indifferent to the welfare of the pupils, and have chosen the teachers solely for political reasons.

The people here, trained by the Mormon Church to obedience, are slow to rebel, but this past year the contrast between the attainments of this school's and the public school's

pupils was too great to be overlooked by the parents.

Here is an unusual opportunity and should appeal to those who have wealth. Another building is sorely needed at this point and ten thousand dollars would furnish it:—

Do you realize how we are situated? We're in the Ashley Valley, living on soil made fertile by irrigation, burning coal dug out within hauling distance, and eating bread made of wheat raised here and milled in an electric mill, to which power is conducted from a power house ten miles up Ashley Creek.

Many of our students have never been outside this valley, and have never seen a really well-equipped school in their lives. Why not? Because of the great stretch of unreclaimed land all about us. To leave Vernal means either a two days' stage ride westward to Price, or a day's trip to Mack, Colo., sixty-five miles of it by automobile and fifty-five more by a narrow gauge. For nearly a week just now this latter route has been impassable on account of the heavy rains and resulting washouts, and we have received no mail from the East.

Do you see how this very isolation from the outside world marks our opportunity and also our responsibility? Both are increased when we think of the reservation lands which are now being settled, and which look to Vernal as their natural trading center. Each little settlement has its public school of some sort, but we may expect advanced students from a territory of 180 by 90 miles, or twice the area of Massachusetts.

Just now the Mormons are building a new brick academy, said to cost \$30,000. They do not pretend, however, to offer a college preparatory course. Theology, chiefly, and a study of "The Book of Mormon," occupy the position of prominence in the curriculum for the entire three years. It is easy to infer that the children of the Gentiles, as we Protestants are called,

and those of the more broad-minded Mormons do not attend this school.

I write of this, not to cast discredit on the Uintah Stake Academy, as the Mormon school is called, but to let you understand why I am eager to see our own school suitably and permanently equipped. We should have a high school building, that the people of this region may realize that Willcox Academy can be looked upon as a permanent factor here. Now is the time to build! Perhaps I should say, "To begin to build," for it would take at least a year, with the slow shipping facilities, to complete and furnish a building.

The academic department of the school is only six years old. Its development justifies our confidence in its future.

We have a group of good, earnest students, who apply themselves well in spite of cramped quarters. Imagine our students reciting geometry in the Ladies' Aid kitchen, a little ten by twelve room, lined with cupboards and a cook stove! Think, too, of using the audience room of the church for study room and classroom by day, and for all sorts of rehearsals and meetings in the evening! Did you know that Willcox Academy has just lived in the church these six years? Desks are arranged along each side of the larger room, recitation chairs are placed in the center, and blackboards, resting on great wooden easels, screen the pulpit. Just two rooms. Last year the principal conducted classes in his own home. Now he has taken two rooms, "a minute office," as Dr. Goodwin termed it, in one corner of the Consolidated Hardware & Machinery Co.'s building, and he will meet students there. That expense he must meet personally, unless friends contribute toward it. Just a word more of our needs! One of our seniors is attempting to study chemistry by himself entirely from a textbook. Eight other students would like to take the work, but we have no laboratory.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT

Office: Congregational House, Boston, Mass.

President, Rev. Frederick H. Page; Missionary and Extension Secretary, Rev. William Ewing, D.D.; Treasurer, Henry T. Richardson; District Secretaries: Rev. Robert W. Gainmon, 19 S. La Salle Street, Chicago, Ill.; Rev. Milton S. Littlefield, 155-80th Street, Brooklyn, N. Y.; Educational Secretaries: For the Southwest, Rev. J. P. O'Brien, 4128 Campbell Street, Kansas City, Mo.; For the Pacific Coast, Rev. Miles B. Fisher, 948 Market Street, San Francisco, Cal.

THE SUNDAY-SCHOOL OUTLOOK

The awakening which the denomination received in regard to the falling-off in Sunday-school membership is bearing fruit. We have, without magnifying or minimizing, tried to lay the facts before our churches. Thoughtful leaders realize that if the tide is not turned, it means not only denominational stagnation, but that thousands of those for whom our churches are responsible shall be lost to the Kingdom.

TURNING THE TIDE

Every worker of the Sunday-School Society has been facing the situation and securing the co-operation of our pastors and Sunday-school workers for an advance. A quickened missionary zeal is needed, and is being aroused. But these workers realize that this is not sufficient. While we try to bring greater numbers into our Sunday-schools, we must have better Sunday-schools if we expect to hold them. Missionary zeal and educational improvement must go together.

Definite plans are being adopted for improving the instruction in the schools, and steps are being taken for securing increased attendance. In Nebraska a very profitable Sunday-school Institute, called by Superintendent Stewart, was held in connection with the State Conference. The services of District Educational Secretary O'Brien and the presence of General Secretary Ewing were helpful in launching a systematic plan for Sunday-school enlargement and betterment. The Pilgrim Sunday-school Standards were adopted as ideals to be aimed at.

The Pacific Coast states, under the leadership of District Educational Secretary Fisher, are working out a similar program.

Only one month is left before the statistics are taken for another year. It is, however, the best month in the year for ingathering. Every school should be aroused for enlargement. A ten per cent. increase can be made by any school that will undertake it. Do it now.

SUNDAY-SCHOOL EXTENSION AND DENOMINATIONAL GROWTH

During the memorable years since the Sunday-School Society was reorganized in 1882, there have been 12,144 Sunday schools organized in connection with the work of the Society. During the same period 1,433 Congregational

churches have been placed in the Year Book as one result of this work. Our denominational growth has been largely in the states where the Society has put forth its greatest efforts. With renewed interest in its enlarged Extension and Educational Departments, still greater things may be expected.

During October the receipts were \$87.35 less than for the corresponding month of last year.

Receipts for the calendar year should be sent in as early as possible. By the instruction of the National Council's Apportionment Committee, the books will be kept open until Jan. 16 for delayed gifts intended for the year.

THE MELTING POT

By Rev. Miles B. Fisher, Superintendent for Northern California

In all parts of our country, but in no place more than upon the Pacific Coast, peoples of all lands and all conditions are meeting together. They must be brought together if the Kingdom of God is to be built up and our nation continue as a united people. The Sunday-school, as carried on by

tians of various denominations—these all are undertaking to work together.

It was extremely hard to make headway against swimming and baseball in summer, and a chill room in winter. At first the meetings were in a dance hall, later in an improvised school-room, afterwards in the tempo-



HOME OF THE MELTING POT SUNDAY-SCHOOL

our Sunday-School Society, is undertaking to do this in thousands of communities.

It is being put to the test at Bay Point, Cal. Well-bred Americans, lumber jacks tempered to the planing mill, Scandinavians, Chris-

tian public school. Now an attractive building is the home of church and Sunday-school, a property valued at about \$3,000.

The fluctuating population of a mill town made it necessary to organize, to re-organize, and again to

re-organize. This tendency to instability is somewhat offset by the church building, which argues permanency. Bay Point is a polyglot community, and it is difficult to see how the present development could have been achieved save for the polyglot ministry of Rev. Nicolai Evanson, who has carried on work at this place heroically and very well, while pursuing his duties at Pacific Theological Seminary.

Congregationalism is the melting pot.

A HELPING SCHOOL

The Sunday-school at Wolfboro, N. H., sent \$12 to help the work in Montana. Rev. Joseph Pope, a missionary for that state, sent them the following interesting message:

"I wish I could take these little people to some of our Montana communities, which have not the privilege of attending Sunday-school. Some months since, a lady told me of a girl over fourteen years of age, who had never been in a Sunday-school. When informed that one was to be organized, she asked: 'What is a Sunday-school like? Has it anything to do with a church?'"

"Last Sunday I met a boy who had been raised in the mountain district of this state, who attended Sunday-school for the first time. Before leaving in the morning, he asked his mother if he should take his lunch-basket along. He had a notion that it would last all day.

"These are somewhat exceptional incidents. The greater number of our boys and girls come to us from the Middle West, and have been accustomed to attending Sunday-schools. When they come to a community where they have no religious services, they feel the loss keenly. Sunday drags. There is nothing to remind them of the day God has given for worship, no opportunity for satisfying soul hunger.

"The \$12 contributed by the little people in Wolfboro will assist us in going to some needy community and

organizing a Sunday-school. Some weeks since I organized one in Two Dot, Mont. Two children walked four miles to that school. You could not keep them at home if the weather permitted them to attend.

"In contributing to the Sunday-school work we are sending someone out into the out-of-the-way places of our country to find boys and girls, and provide them with religious leadership. The Sunday-school missionary is their representative and servant.

"I am glad to tell them that the boys and girls in the East who attend Sunday-school, have sent him their money, to give the boys and girls of Montana the same privileges. Kindly convey to our Sunday-school in Wolfboro my heartiest good wishes, and assure them that I shall remember them with great pleasure. Our Montana children will be glad to know of their good friends in the East."

A MONTANA TRIP

By Rev. Joseph Pope, Missionary for Montana

I have been out ten days on my last trip, which included Southeastern Montana. I found the town of Ekalaka, which is forty-two miles from a railway, and has about one hundred children enrolled in public schools. It is almost destitute of religious privileges. There has been no resident minister for a year and a half. The town is practically the center of 5,000 square miles of excellent farming land, the development and settlement of which are already in progress. We shall open work there at once, and in a short time we expect to have several Sunday-schools and two or three churches in that locality. Our work looms up with promise.

After the above trip the faithful missionary, Mr. Pope, was stricken with typhoid fever, from which he is slowly recovering. We are sure the sympathy of our readers will go out to him and his family.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

A COMPARATIVE STATEMENT OF RECEIPTS

FOR THE FIRST TEN MONTHS OF 1910 AND 1911

	Churches	Individuals	Aff. Soc.	Interest	Legacies	Totals
1910.....	\$9,816.98	\$11,432.22	\$4,555.36	\$7,435.49	\$1,576.96	\$34,817.05
1911.....	10,652.61	10,617.19	5,532.64	7,492.15	1,883.36	36,177.91
Gain.....	\$ 835.63	.....	\$ 977.28	\$ 56.66	\$ 306.40	\$1,360.94
Loss.....	.....	\$815.03	.....	.....	.....	.....

We have made a careful analysis of the above figures and are surprised to find that we can credit under the apportionment to the churches only \$12,084.33. This includes all gifts direct from the churches, all from Sunday-schools, Christian Endeavor societies, Women's societies, State W. H. M. Unions in so far as they have reported the churches to be credited, and all individuals who in remitting requested that their gifts be credited to a particular church.

This leaves receipts outside of the apportionment amounting to \$24,093.62. Of this sum, \$10,697.60 was given directly to the Endowment Fund and has been invested. This leaves \$13,396.02 of which \$7,492.15 was received in interest. This leaves \$5,903.87 received from State Conferences, local Associations, individuals without designating any church and miscellaneous sources.

We would again remind all givers that their gifts will be credited to the churches under the apportion-

ment, and so reported to the Year-Book, if they will only request it, naming the particular church, when they remit. This applies to gifts to special objects like the Christmas Fund or some particular pensioner, as well as to the regular fund, either current or endowment.

The above facts appear to leave the churches far behind the apportionment of \$40,000 for Ministerial Relief. But of this two things should be remembered. The first is that these figures do not include the donations from the churches to the twelve State Relief Societies. These will be reported and included in the final figures for the Year-Book to Dec. 31, 1911. The second is that there remain two months of the fiscal year, November and December. These are usually the best two months in the year, when the largest receipts from the churches are sent in. Therefore, we are hopeful that the full \$40,000 under the Apportionment will be received by the end of the year.

THE CHRISTMAS FUND FOR 1911

LAST year our Christmas Fund was over \$1,300. This year we hope it will be at least \$1,500. Will all the friends of the

veterans, now interested in this fund or who may become interested, please remember these facts:

From the Christmas Fund, checks

in sums of from \$5 to \$25, according to the special need, are sent to the pensioners of this Board so as to reach them Christmas day or the day before.

This Fund is administered by the Board without any charge for expenses to the Fund itself. Every dollar given to the Fund is passed on to the pensioners.

These Christmas checks are not a part of the regular pensions. They are all extra gifts.

The regular pensions are too small and so the Christmas checks not only supplement the pensions but are received at a time when, as we all know, remembrances and gifts are doubly precious.

Already the Christmas donations are coming in and while we hope that all gifts to this Fund may reach us before Christmas, we will receive gifts for this purpose up to December 31st.

We will send our special Christmas leaflet, which is now ready, to any who desire it.

These few quotations from letters received in acknowledgment of the Christmas checks last year, are illustrative of the great appreciation of

the pensioners and of the timely assistance:—

"You cannot imagine how large that ten dollars looked or how *large a place it covers.*"

"This help comes at a special time of need—my coal bill and a small bill to my faithful doctor that had been giving me great anxiety, will be settled and leave me a little over a dollar for groceries."

"We are more than thankful for the very helpful Christmas present. The gift could not have come in a more suitable time. When my wife saw the check she said, 'Now I can get the new shoes I have so long needed.'"

"Your kind letter with a check for a Christmas greeting reached me to-day. I can not tell you in words what joy it brought to me. It seemed so much better and so much greater because it was so unexpected. It certainly has brought good cheer into our home. I was trying to get money to enable me to go to the hospital for medical treatment and the Lord provided it through the Ministerial Relief Society."

"A thousand thanks to you and the kind benefactors back of you. We have been squeezing for a whole month our last few dollars to make them last the year out; and now the problem is solved."

Make remittances payable to B. H. Fancher, Treasurer, and address him at 287 Fourth Avenue, Room 523, New York. Please be sure to indicate in your letter that the gift is for the Christmas fund.

CLOSE OF THE YEAR

THE fiscal year of the Board of Relief closes on December 31. At the suggestion of the Apportionment Commission, receipts from the churches up to January 15, 1912, will be credited for 1911 and reported to the Year-Book, provided the remitter so requests when sending the amount. Without this request, receipts after December 31 will be credited to 1912.

We hereby make special request of pastors and church treasurers to arrange so that all funds received by them for the Board of Relief may be sent, as far as possible, to reach New York by the morning of December 30, as the 31st is Sunday.

We are constrained to request, in view of the needs of the Board and its earnest desire to close the year with all obligations met and \$6,000 in hand to pay the pensioners their quarterly checks due on January 1, that those churches not having planned to give to Ministerial Relief for 1911 try to provide something for this most deserving work during December.

The cause of Ministerial Relief has made great advances during the past five years. It has been recognized by the churches, associations, conferences, the National Council, the Advisory Board and its successor, the Apportionment Commission, as never before. Individual hearts have been

touched and all over the country there are those who send personal gifts to the Board every year. We have hoped that the receipts would reach \$50,000 this year. They were about \$45,000 in 1910. But if this is to be realized, the Board must receive during November and December \$13,822.05. We received in those two months last year \$10,158.34. An increase of \$3,663.71 would enable us to reach the goal of \$50,000 in 1911. It is easily possible if each one will do something.

VALUABLE STATISTICS

In our own denomination there are twelve states which have relief societies that are doing some worthy work for aged Congregational ministers or their widows within those states. Six of these states are in New England, the others are Michigan, Illinois, Wisconsin, Minnesota, Iowa and California. California has two conferences and two relief societies, Northern and Southern.

The C. B. M. R., established by the National Council and controlled by it, has just entered upon its twenty-sixth year. During the earlier years, however, it was known as The National Council Ministerial Relief Committee, and later as The National Council Ministerial Relief Fund, and not until 1907 was it constituted The Congregational Board of Ministerial Relief and announced to the denomination as the Seventh National Society.

For 1910 the state societies received contributions of \$19,430.77, and the C. B. M. R. \$33,776.49, a total of \$53,207.26. This does not include interest on permanent funds. The state societies held permanent funds December 31, 1910, of \$337,235.30, and the C. B. M. R. \$203,500, making a total of endowment funds in the denomination for Ministerial Relief of \$540,735.30. Our Board received in interest during 1910 \$8,568.99, which with other receipts brought the total up to \$44,475.36. The state societies

probably received about \$14,000 in interest making their total receipts for 1910 \$33,430.77. This is approximate and not exact. This gives a total of receipts in the denomination in 1910 from all sources—churches, Sunday-schools, Women's and Young People's societies, individuals gifts, legacies, and interest—of \$78,406.13. A considerable part of this money was given, of course, for the permanent funds, but not less than \$47,772.58 was distributed in pensions to 151 pensioners of the C. B. M. R., and 183 of the twelve state societies, a total of 334 pensioners. As a rule each pensioner represents at least two dependent people, thus the relief societies of our denomination cared during 1910 for 668 dependent persons. The average amount to each of the 334 pensioners was \$143 plus. The maximum pension is \$300.

We are trying to attain the ideal of a pension for aged ministers on retirement of \$10 a year for each year of his service in Congregational churches, if he needs it.

CLOTHING

This has been the best year of the box work. About all the pensioners who requested anything in this line have been or will be remembered, either by having a box prepared and sent direct, by some woman's missionary society of a particular church, or through packages and boxes sent out from the office. We will report more fully later. We now request our friends not to send anything more to the office before September, 1912. The names of Home Missionaries needing care can probably be secured by writing to Miss Miriam L. Woodberry, 287 Fourth Avenue, New York, or Miss Louise K. Noyes, 14 Beacon Street, Boston, or to the secretaries of the State Woman's Home Missionary Unions.

To all who have aided in this valuable service to the veterans we extend the cordial thanks of the Board.

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Roy B. Guild, 3800 14th Street, N. W., Washington, D. C.; Treasurer, Mrs. H. A. Flint, 604 Willis Avenue, Syracuse, N. Y.; Corresponding Secretary, Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill.; Editorial Secretary,

A NEW PRESIDENT FOR THE FEDERATION

Embodied in the report of the Annual Meeting, which appears in this department, is recorded the retirement of Mrs. B. W. Firman, for six years the beloved president of the Woman's Home Missionary Federation.

It is our privilege at this time to introduce her successor, Mrs. Roy B. Guild, now of Washington, D. C.

Her greeting follows:

To All Congregational Women, Love and Greeting:

No matter in what mission, philanthropy, or social service you are most interested, if you are to see your work advanced, Home Missions must succeed.

For the greatest success of our Federation three things are necessary: Consecration, information and organization.

Let us give ourselves to the task by first being more patient towards those in our own homes whom God has given us to love, by being more loyal and helpful in our own church, and by not being satisfied until we have reached out by our love, by our prayers and our money to the most distant child for whom Christ died.

TOPIC FOR JANUARY, 1912

GROWING AND OUTGROWING.
A GROUP OF SPECIAL NEEDS.

American Missionary Association

For outline see the January number.

THE ANNUAL MEETING

That the Sixth Annual Meeting of the Federation held in Chicago, October 16, 17, marked the passing of a

distinct epoch of its history seems to be a general impression.

The preceding earlier years, before it had a name or a constitution, when some degree of fellowship between the State Unions was enjoyed in the annual meetings held in connection with the Congregational Home Missionary Society, under the supervision of a rotating committee, formed another well marked period. This in turn was an expression of the need of fellowship and co-operation felt by the state organizations that sprang up as by a common impulse all the way from the year 1804 until 1895, when there were forty-seven reported. Truly we are heirs of the ages.

The six years of active service of the first president, Mrs. B. W. Firman, would be enough to signalize this period. Her abundant labors and journeyings, her wide visioned and warm hearted personality made possible the welding together of the separate state links into one strong chain. Her withdrawal now, necessitated by absence and needed rest, after this formative time emphasizes it even more.

The resolution passed that the Federation stand for the representative sum of \$300,000 in the national benevolent budget indicates that it has set its face resolutely to the future, with a high aim. That persistent question of a common bureau of literature that is always coming up was referred to one of the needed new standing committees provided for. We predict that it will be a matter of self-defense to settle it right.

Much other new business will make the printed proceedings a document that will be awaited and read with interest.

While not large, the delegation from the states was widely representative, from Minnesota to Florida, and Maine to Oregon.

The new President, Mrs. Roy B. Guild, is welcomed to her place of opportunity and responsibility with the pledged co-operation of the sisterhood. Her acceptance was telegraphed as follows: "As a thank offering for Roland's marvelous recovery this year shall be dedicated to the work of the Federation."

Dr. Herring, Miss Finger, Miss Woodberry, Mr. S. T. Johnson and Dr. Ernest Bourner Allen each impressed us with the imperativeness of great needs, the opportunities for great services, and the certainty of great returns.

The Talladega Jubilee Quintette sang the Gospel message, as only the Southland singers can. Again we separated, each to her own appointed work and with the assurance of God's unfailing presence.

N. G. S.

THE ADDRESS OF WELCOME

(Given by Mrs. G. H. Schneider, president of the Illinois W. H. M. U., before the Annual Meeting of the Federation in October, 1911, in Chicago.)

Blessed is he that cometh in the name of the Lord. (Last part Matt. 21-9, Revised.)

Blessed are ye that sow beside all waters. (Isa. 32-20.)

How beautiful upon the mountains are the feet of them that bring good tidings, that publish peace, that bring good tidings of good, that publish salvation, that say unto Zion. Thy God reigneth. (Isa. 52-7.)

Come in thou blessed of Jehovah. Wherefore stand without? For we have prepared the house and we will fetch a morsel of bread and ye shall strengthen your hearts. After that, ye shall pass on. (Gen. 18-5.)

By showing love unto strangers some have entertained angels unawares. (Hebrews 13-2.)

But ye are no more strangers but fellow-citizens with the saints, and of the household of God. Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the corner stone.

United in Him, every part of the building closely joined together groweth into a temple, consecrated by its union with the Lord. (Eph. 2-19. Last part of 20th century version.)

I was glad when they said unto me, Let us go into the house of Jehovah. Our feet are standing within thy gates O Jerusalem, whither the tribes go up, even the tribes of Jehovah. (Psa. 122, 1, 2, 4. Revised.)

Now therefore we are all here present in the sight of God to hear all things that are commanded of the Lord. (Acts 10-33.)

And that we may be comforted in you, each of us by the other's faith both yours and ours. (Rom. 1-12, 20th Century.)

When Jesus saw the multitudes he was moved with compassion for they were distressed and scattered as sheep without a shepherd. (Matt. 9-36.)

And he said, Other sheep I have which are not of this fold; them also I must bring and they shall hear my voice, and there shall be one flock, one shepherd. (John 10-16.)

For we are not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth. (Rom. 1-16.)

For thus saith Jehovah, My word shall not return unto me void, but it shall accomplish that which I please. (Isa. 55-11.)

Instead of the thorn shall come up the fir tree, and instead of the briar there shall be the myrtle tree. (Isa. 55-13.)

Behold the days come when they shall teach no more every man his neighbor, and every man his brother saying, Know Jehovah, for they shall all know me, from the least of them even unto the greatest of them. (Jer. 31:34.)

But now My people perish for lack of knowledge. (Hos. 4-6. Revised.)

Lift your eyes upon the fields and behold they are white already to the harvest. The harvest indeed is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest. (John 4-35; Matt. 9-37, 38.)

Awake, awake, put on thy strength. Put on thy beautiful garments. Shake thyself from the dust. Arise sit upon thy throne, O daughter of Zion. (Isa. 52-1, 2. Parts.)

I have called thee by name, I have loved thee. (Isa. 45-4; 43-4.)

I, even I, am he that comforteth thee; who art thou that thou art afraid? (Isa. 51-12.)

For lo, I am with thee always, even unto the end. (Matt. 28-20.)

And the ransomed of Jehovah shall return and come with singing unto Zion and everlasting joy shall be upon their heads. They shall obtain gladness and joy. And sorrow and sighing shall flee away. (Isa. 35-10.)

ACKNOWLEDGMENTS OF RECEIPTS

The Congregational Home Missionary Society

-Willis E. Lougee, Treasurer - 287 Fourth Avenue, New York, N. Y.

October, 1911

MAINE—\$112.20.

Cong. Conf. and Miss'y. Soc. of Me., Rev. C. Harbutt, Supt., 89.47.

Augusta: M. N., 3. Bath: F. S. B., 1. Farmington: C. A. M., 1. Greenville: C. D., 50c. Hampden: 10.73. Portland: N. F., 1.50. Watford: E. A. K., 5.

NEW HAMPSHIRE—\$147.39 (of which legacy \$38.92).

Amherst: 8.91. Farmington: L. W. H., 10c. Hampton: 11.79. Hanover: A. A. P., 2. Hillsborough: Estate of C. M. Burnham, 38.92. Hollis: J. E. H., 1. Keene: A Friend, 20. Manchester: S. S. M., 1. New Ipswich: Children Proceeds of Annual Fair, 7.77. North Barnstead: 5. Northwood Center: W. P. E., 1.40. Portsmouth: M. J. K., 25. Tamworth: L. D. B., 5. Temple: 13.50; E. M. S. R., 5. West Alton: H. C. C., 1.

VERMONT—\$68.34.

Vt. Dom. Miss'y. Soc., J. T. Ritchie, Treas., 39.34.

Brattleboro: H. A. G., 10.50. Manchester: E. C. O., 10. Norwich: F. M. C., 2. Orleans: I. J. W., 50c. Westminster West, Cives, 5. West Townsend: M. E. T., 1.

MASSACHUSETTS—\$4493.65 (of which legacies, \$1,855.24).

Amherst: A Friend, 1. Andover: H. S. R., 25. Ashby: A. H. W., 25. Auburndale: A Friend, 10. Baldwinville: M. J. B., 5. Beverly: Estate of C. L. Babcock, 1.500. Boston: J. J. A., 50; F. J. B. and Friend, 10. Brighton: A. F. S., 15. Brockton: S. A., 2. Byfield: 8.40. Chelmsford: Central C. E., 6. Chelsea: First, 24. Clinton: G. J. C., 2. Concord: First, A Friend, 5. Dalton: M. E. D., 2. Danvers: Maple St., 130. Dorchester: 2nd, 65.70; J. E. D., 2; M. J. S., 5. East Weymouth: E. F. W. and H. W. W., 3. Fall River: M. R. H., 5; A. H. and C. L. B., 50. Falmouth: C. L. R., 1. Fitchburg: J. R., 1; E. S., 1. Georgetown: First, 14.60. Gilbertville: R. D., 5. Halifax: M. S. T., 4. Harwich: 10. Haverhill: J. H., 2; W. P. P., 1. Haydenville: L. E. R., 1. Holyoke: Second, 5. Leicester: P. L. H., 1. Lemper: H. B., 5. Lenox: Estate of J. H. Mattoon, 250. Leominster: F. A. W., 15. Lexington: G. G. M., 5. Lowell: Estate of Hannah P., Mitchell, 105.24; Kirk St., 73.50; W. G. W., 5. Ludlow: 1st, 28. Methuen: 1st, 24.20. Middletown: A. E. M., 1. Natick: A. A. H., 5. Northampton: E. W. F., 10; H. S. R., 2.50; F. R., 2.50. Northampton: J. H. S., 10; W., 300. Norwood: J. B. H., 1.50. North Wilbraham: Grace Union, 6.09. Pepperell: Evan., 5. Plymouth: Estate of Amasa Holmes, 3. Princeton: First, 25.90. Roxbury: L. E. R., 2. Salem: M. E. O., 5. Southampton: C. E., 1; H. B. L., 5. So. Hadley Falls: "G," 200. Springfield: First, 50; Park, 20; South, 19.50. H. B. C., 5; S. C. F., 5. Taunton: A Friend, 2. Tyngsboro: Evan., 1. Tyringham: E. W. S., 1. Wakefield: C. E., 6.85. Ware: F. L. B., 1. West Brookfield: 13.17. West Medway: S. K., 10. West Springfield: E. B., 100. Williamsburgh: 100. Worcester: Bethany S. S. Prim. Dept., 2; G. F. F., 2; E. A. H., 1; G. A., 1.

W. H. M. Assoc., Miss E. A. Smith, Asst. Treas., 1059.

RHODE ISLAND—\$25.97.

R. I. H. M. Soc., F. H. Fuller, Treas., 25.97.

CONNECTICUT—\$6,853.52 (of which legacy \$5,000.00).

Missionary Soc'y. of Conn., Rev. J. S. Ives, Treas., 288.35.

Bridgeport: South C. E., 5.48. Bristol: D. E. M., 1. Cheshire: G. K., 2. Cornwall Bridge: R. M. B., 2. Danbury: J. L. K., 2. Glastonbury: First S. S., 9.15; D. W. W., 50. Greenwich: J. R. B., 1. Groton: 12.50. Guilford: E. M. L., 10. Hampton: 6.70. Hartford: Farmington Ave., 121.62; A. E. H., 1. Harwinton: 23.50. Hebron: G. E. C., 3. Milford: E. B. P., 1. New Britain: E. A. M., 2. New Hartford: North, 22. New Haven: J. M. B. D., 25; M. H. F., 5. New Milford: A. J. B., 2. New London: 1st Ch. of Christ, 90.24; Second, 718.02. Northford: 18. North Haven: 90.16; A. M. R., 25. Norwalk: H. S. S., 3; J. T. W., 1. Norwich: G. V. S., 2. North Woodstock: G. M., 2. Plainville: 10. Pomfret: E. A. S., 1. Putnam: 2nd C. E., 14.25. Rockville: W. F. P., 2. Saybrook: R. C., 5. South Manchester: M. S. C., 5. Somers: Wom. Miss. Soc., 8.50. South Windham: 50. Stonington: P. P. E., 50. Stratford: N. J. R., 5. Unionville: S. R., 25. Waterbury: Estate of Mrs. Mary L. Mitchell, 5,000; F. K., 2. West Haven: 1st S. S., 30. Weston: 10.25. Westport: E. F., 1. Wethersfield: C. H. B., 5. Windsor: First, 18.80. Winsted: S. G. W., 10. Woman's H. M. Un., Mrs. J. B. Thomson, Treas. New Haven: Ch. of the Redeemer, L. A. S., 5. Rockville: L. A. S., 50. Total, \$55.00.

NEW YORK—\$420.91.

New York H. M. Soc., Rev. C. W. Shelton, Treas., 45.44.

Bridgeview: A Friend, 2.50. Brooklyn: G. W. M., 25. Copenhagen: E. K. A., 1. Danby: 4.36. Jamestown: H. D. S., 1. Middletown: R. H. A., 1. Mt. Vernon: G. A. S., 2. New York City: B'way Tab. Bible Study Council, 50; E. G., 2; K., 100. North Pitcher: 3. Osceola: 10; J. W. B., 1; M. L. C., 1. Pitcher: 5. Richmond Hill: Union, 40. Rockaway Beach: 1st, 36. Rocky Point: M. S. H., 5. Saratoga Springs: M. L. R., 10. Schenectady: Pilgrim, 18. Sherburne: Wom. Soc., 44. Warsaw: 11.61. Woodville: P. L. W., 2.

NEW JERSEY—\$894.00.

Newark: Bellevue Ave., 2; N. S. C., 2. Plainfield: Swedish, 5.

Woman's H. M. Union, N. J. Assoc., Mrs. W. E. Buell, Treas., 775.

Bound Brook: Pilgrim Workers, 10. Washington, D. C.: First, 66; Mt. Pleasant, 34. Total, \$885.

PENNSYLVANIA—\$90.10.

Allegheny: Slovak, 9. Ebensburg: 36.52. Centerville: 7.63. Duquesne: Jr. C. E., 14. Honesdale: C. S., 5. Riceville: 2.50. Scranton: C. L. F., 45c. Shamokin: Mt. Zion, 10. W. H. M. Union, Mrs. D. Howells, Treas. Nanticoke: Bethel, Miss. Soc., 5.

DISTRICT OF COLUMBIA—\$358.00.

Washington: 1st, 311; Mt. Pleasant, 47.

VIRGINIA—\$9.66.

Falls Church: 8.66. Hampton: H. N. G., 1.

GEORGIA—\$36.70.

Albany: Fellowship, Doerun, Poplar Harbor, and Pierson, Union Hill, 1. Atlanta: Marietta St., 5.50. Cochran: 3.55. Fort Valley: E. T. B., 2.50; M. F. B., 2.50. Hoschton: 5. Lindale: 10. Meansville: 6.65.

ALABAMA—\$48.22.

Birmingham: Pilgrim, 20. Fabius: Flat Rock and Christian Home, 4. Millerville: J. H. C. and wife, 1.50. Section: Plymouth, 1. Shady Grove: Goodwater S. S., 1.22. Talladega: 18.50. Thorsby: M. E. T., 2.

FLORIDA—\$45.15.

Destin: 2. Dorcas: 5. Lake Helen: 15.39. Oak Hill: 10. Sanford: 12.76.

TEXAS—\$42.00.

Dallas: Central, 40. Grand Saline: Rainey's Chapel, 2.

OKLAHOMA—\$9.91.

Breckenridge: 4.91. Perkins: L. M. H., 5.

NEW MEXICO—\$3.00.

Los Ranchos de Atrisco: 3.

KENTUCKY—\$8.00.

Berea: Union, 8.

TENNESSEE—\$3.35.

East Lake: 3.35.

OHIO—\$61.52.

Cong. Con., J. G. Fraser, D.D., Treas., 37.27. Cleveland: H. J. C., 5. East Akron: R. D., 1. Toledo: H. E. M., 10. Wauseon: G. D. G., 2. Windham: 6.25.

INDIANA—\$19.00.

Michigan City: Ger., 15. Ontario: 4.

ILLINOIS—\$216.08.

Cong. Conf., J. W. Hiff, Treas., 40.85.

Browns: Union, 2.50. Carmi: W. J. H., 2. Elmwood: M. A. D., 1. De Long: 20.48. Goldconda: W. S. 1. Highland Park: R. W. P., 25. La Harpe: L. S. M., 1. Moline: Second, 18.25. Payson: 100. Urbana: E. M. H., 2. Wilmette: J. N. M., 2.

MISSOURI—\$3.50.

St. Louis: P. G. S., 1. Springfield: Ger., 2.50.

MICHIGAN—\$272.63.

Michigan Cong. Conf., C. A. Gower, Treas. 242.34.

Dexter: J. K., 1. Flint: First, 19.29. Grand Rapids: Second, 5. Milford: S. A. M., 5.

WISCONSIN—\$208.89.

Wis. Cong'l. Assoc., L. L. Olds, Treas., 293.27.

Madison: L. H., 1. Wood Lake: Swedish, 4.62.

IOWA—\$1.25.

Grinnell: T. F., 25c.; E. H., 1.

MINNESOTA—\$139.68.

Minn. Cong. Miss'y. Soc., Rev. G. R. Merrill, Secretary, 21.68.

Hutchinson: C. L. H., 2. Lake Crystal: Mr. & Mrs. J. S. H., 5. Minneapolis: Fifth Ave., 60; Fremont Ave., 40. Northfield: 1st, 5. Stillwater: A Friend, 1. Waverly: A. B. M., 5.

KANSAS—\$3.00.

Topeka: J. G., 2; M. L. S., 1.

NEBRASKA—\$83.00.

Neb. Cong. H. M. Soc., S. I. Hanford, Treas., 50.

Crete: L. E. B., 2. Friend: Ger., 10. Hastings: Ger., 10. McCook: Ger., 9. Verndun: Mr. & Mrs. J. M. R., 1. York: A. B. C., 1.

NORTH DAKOTA—\$190.01.

Received by Rev. E. H. Stickney:

Dawson: 12.50. Leipzig: 79c. New Leipzig: 1.18. Tappan: 2.50. Total, 16.97.

Arena: 1.65. Marvel: 30; Out Station, 12.50. Max: 2.55. Minot: 10. Overly: 1.05. Reno: 15. Tuttle: 5c. Underwood: 1.27. Woodworth: 27c.

W. H. M. Union, by Rev. E. H. Stickney: Abercrombie: 3. Cando: 6. Cooperstown: 45.30. Crary: 8. Dickinson: 5. Elbowoods: 3. Fargo: 1st, 6. Hillsboro: 1.40. Lakota: 10. Orr: 5. Richardson: 1. Williston: 5. Total, \$98.70.

SOUTH DAKOTA—\$99.60.

Received by Rev. W. H. Thrall:

Bryant: C. E., 1.75. Hetland: 31. Ree Heights: 17.50. Total, \$50.25. Carter: 8. Rapid City: 41.35.

COLORADO—\$109.61.

Colorado Springs: P. C. H., 25. Raven: 5. Woman's H. M. Union, Mrs. Chas. Rogers, Treas.

Colorado Springs: 2nd, 4. Denver: 2nd, 15.25; Boulevard, 12.16; North, 2. Fountain: 2. Fruita: 5. Greeley: 10. Montrose: 5. Pueblo: 1st, 7.60. Steamboat Springs: 11.60. Trinidad: 5. Total, 79.61.

MONTANA—\$17.00.

Dillon: R. C., 10. Great Falls: 5. Pompey's Pillar: 2.

UTAH—\$18.00.

Park City: First, 18.

IDAHO—\$85.50.

Genesee: First, 11. Weiser: 55; C. E., 15. Wom. H. M. Un., Mrs. W. L. Phelps, Treas. Mountain Home: Wom. Miss. Soc., 4.50.

OREGON—\$200.00.

Beaverton: 29.50; Ger., 50. Eugene: 1st 50.50. Forest Grove: 70.

CALIFORNIA, NORTH—\$41.00.

Cal. Home Miss. Soc., Rev. L. D. Rathbone, Sec., 34.

Martinez: E. D. H., 2. Oakland: S. T. F., 5.

CALIFORNIA, SOUTH—\$13.00.

Mountain View: E. L. K., 1. Pasadena: G. D. L., 10. Rialto: L. O., 2.

WASHINGTON—\$163.20.

Odessa: Pilgrim Ger., 2.70; Ger., 57.50. Ritzville: Ger., 50; Ger., 30. Walla Walla: Ger., 13; Zion Ger., 10.

SUMMARY.

Contributions	\$8,811.38	
Legacies	6,894.16	
Interest		\$15,705.54
Literature		779.20
		35.82
Total		\$16,520.56

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in Oct., 1911.

Canandaigua, N. Y.: First Ch., W. H. M. S., 2 bbls., \$196. Cleveland, O.: Hough Ave. Ch., L. A. S., 1 box, \$160.90. Colchester, Conn.; L. S., 1 box, \$12.78. Guilford, Conn.: First Ch., 2 bbls., \$100. Lyme, N. H.: F. B. S., 1 box, \$64.96; cash, \$40. Newton, Conn.: personal, 1 box, \$245. Norwich, Conn.: Park Ch., W. H. M. S., 2 bbls., \$180. Total, \$999.64.

STATE SOCIETY RECEIPTS**MASSACHUSETTS HOME MISSIONARY SOCIETY.**

Rev. J. J. Walker, Treasurer, Boston.

Receipts for October, 1911.

Andover: Estate of Elizabeth Clough, 1,800. Attleboro Falls: Central, 27.95. Barre: 16. Barnstable: Centerville, Ladies' Sewing Circle, 35. Boston: Mead Fund, \$500; Brighton, 27.33; Friend, 5; French, 5; Mt. Vernon, 40; Roxbury, Eliot, 273.75; Roxbury, Highland, 165; S. S., 6.35; Dorchester, Pilgrim, 150; Dorchester, Village, 19.52; Jamaica Plain, Central,

75. **Brackett Fund:** Income of, 42.50. **Brain-tree:** First, 23.50. **Brookline:** Harvard, 204.95. **Cambridge:** Pilgrim, 31.20. **Charlton:** Y. P. S. C. E., 5. **Everett:** 1st, 24. **Falmouth:** First, 32.09. **Fall River:** Central, 64.50. **South Framingham:** Grace, S. S., 10.19. **General Fund:** Income of, 54.50. **Gurney Fund:** Income of, 6. **Hale Fund:** Income of, 30. **Hanson:** First, 4. **Hardwick:** First, 30. **Haverhill:** Mrs. Mary M. Tibbetts, Annuity Fund, 1,000. **Holyoke:** Second, 377.39. **Hudson:** 37.82. **Lawrence:** South, Y. P. S. C. E., 10. **Marsh Fund:** Income of, 27. **Maynard:** Finn, 4.10. **Melrose:** Orthodox, 53. **Mendell Fund:** Income of, 51.44. **Miller Fund:** Income of, 75. **Millis:** Church of Christ, 9.87. **Monson:** 64. **Newbury:** First, 33.72. **Newton:** Eliot, 94. **Newton Highlands:** 127.60. **Northboro:** Evangelical, 20. **Northboro:** 5. **Northbridge:** Center, 13. **Pern:** 3.25. **Pittsfield:** South, 20. **Quincy:** Wollaston, 36.87. **Reed Fund:** Income of, 95. **Revere:** "Friend," 5. **Rockport:** First, 8. **Rollins Fund:** Income of, 20. **Sisters:** 62.50. **Somerset:** 6.91. **Somerville:** Prospect Hill, 35. **South Hadley:** 16.53. **Spencer:** 120. **Springfield:** South, 5.50. **Taunton:** Union, 6.42. **Upton:** First, 8.60. **Wakefield:** First, 31. **Wall Fund:** Income of, 73. **Waltham:** First, 21.50. **Westboro:** Evangelical, 101.70. **West Springfield:** First, 31. **West Stockbridge:** Center, 8. **Whitcomb Fund:** Income of, 86.75. **Whiting**

Fund: Income of, 100. **Whitin Fund:** Income of, 275. **Whitney Fund:** Income of, 125. **Willis Fund:** Income of, 2.25. **Winchendon:** First, 13. **Woburn:** First, 30; North, 38.38. **Wrentham:** 14.

Salary of W. S. Anderson, Franklin County, 16.72. Salary of S. P. Cook, Berkshire County, 130. Designated for Massachusetts, Plymouth, North, Italian, 75. Designated for A. I. C., Cambridge: Pilgrim, 10. Designated for Massachusetts, Holyoke: Second, 13. Designated for C. H. M. S., Boston: 500.

W. H. M. A., Miss Lizzie D. White, Treas. Salaries, Greek worker, 42. Italian Worker, 55. Mrs. Manos, 25. A. I. C., 140. Special, 150.

Summary.

Regular (does not include legacies and income)	\$2,685.29
Designated for salary of W. S. Anderson	16.72
Designated for salary of S. P. Cook	130.00
Designated for Massachusetts	88.00
Designated for American International College	10.00
Designated for C. H. M. S. for Permanent Fund	500.00
W. H. M. A.	412.00
	\$3,842.01

The American Missionary Association

H. W. Hubbard, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for October, 1911

The Daniel Hand Educational Fund for Colored People

Income for October..... \$1,800.00

Current Receipts

EASTERN DISTRICT.

MAINE—\$231.45.

Alfred: Ch., 5.34. Auburn: Sixth St. Ch., 5.90. Brewer: First Ch., 6.25. Calais: Ch., 32.28. Dennysville: Ch., 3.74. Hampden: Ch., 5.36. Kennebunkport: North Ch., 5.50; South Ch., 14.25. New Gloucester: First Ch., 32.03. Portland: Williston Ch., 96.02. South Gardiner: Ch., 16. Westbrook: Ch., 8.78.

NEW HAMPSHIRE—\$519.23.

Acoworth: Ch., 8. Amherst: Ch., 11.54. Barrington: Ch., 6. Francetown: Ch., 22.50; "A Friend," 14. Manchester: First Ch., 225; Franklin St. Ch., 126. Nelson: Ch., 10.10. New Ipswich: Children's Fiftieth Annual Fair, 8.44. North Barnstead: First Ch., 4. North Weare: Ch., 5.50. Peterboro: Ch., 10. Tilton: Ch., 50. Wolfeboro: Ch., 18.15.

VERMONT—\$160.16.

Bellows Falls: First Ch., 34.58. Benson: Ch., 13.50. Danville: Ch., 18. Pountney: J. M., 5. Rupert: Ch., 7. Saxton's River: Ch., 25. South Woodbury: Ch., 2.50. Waterbury: Mrs. E. H. E., for Mt. Hermon Seminary, Clinton, Miss., 25. West Brattleboro: Ch., 11.63. Westminster: West, "Cives," 5. West Rutland: Ch., 12.95.

MASSACHUSETTS—\$3,074.59.

(Donations, \$2,928.78; Legacies, \$145.81.) Amherst: South Ch., 13.57. Andover: Rev. C. C. T., 10. Attleboro Falls: Central Ch., 19.50. Becket: North Ch., 12 (2.50 of which for In-

dian M.). Belmont: Plymouth Ch., 17.96. Billerica: Ortho. Cong. Ch., 18.

Boston: Armenian Ch., 5. Brighton: Ch., 18.21. Dorchester: Second Ch., 31.38. Jamaica Plain: Central Ch., 50.

Brookline: J. H. F. for Talladega College, 2. Brookline: Harvard Ch., 119.41. Cambridge: Pilgrim Ch., 31.78 (10 of which for Pleasant Hill, Tenn.). Chelsea: First Ch., 12.80. Cliftondale: Ladies' Missionary Soc., bbl. goods for Pleasant Hill, Tenn. Colerain: Ch., 11. Conway: Miss M. H. C., 2. Danvers: Maple St. S. S. Home Dept., 10; "Friends," for Saluda, N. C., 1. East Bridgewater: Union Ch., 18. Enfield: W. M. S. to constitute Mrs. Margaret Ritchie, L. M., 40. Fall River: Central Ch., 45. Feeding Hills: Ch., 8. Fitchburg: Finnish Ch., 16.99; Rollstone Ch., 55.17. Hanson: First Ch., 4. Harwich: Ch., 9.80. Hinsdale: Ch., 36. Holyoke: Second Ch., 173.30. Hubbardston: Ch., 7. Lancaster: Woman's Aux., 16.82. Lowell: Kirk St., Ch., 52.50. Lynn: Central Ch. S. S., for Porto Rico, 5.87. Marblehead: First Ch., 50.80. Medfield: Second Ch., 15. Melrose: Ch., 46.80. Methuen: First Ch., 16.90. Millis: Ch., 6.76. Newton: Eliot Ch., 94. Northampton: First Ch. of Christ, 257.80; Edwards Ch., add'l., 6.40; Mrs. E. C. G., for Marshallville, Ga., 5. North Attleboro: Oldtown Ch., 6.95. Northboro: Primary S. S., for Work in Hawaii, 5. Northbridge: Center: Ch., 9. North Falmouth: Ch., 8.50. North Wilbraham: Grace Union Ch., 3.71. Pittsfield: South Ch., 15. Plympton: Ch., 11. Saugus: First Ch., 11. Somerset: Ch., 3.97. Somerville: Pros-

pect Hill Ch., 25. South Ashburnham: People's Ch., 2.10. South Hadley: Ch., 15.62. South Natick: John Elliot Ch., 2.28. Springfield: Olivet Ch., 5.20; South Ch., 35.75. Taunton: Union Cong. Ch., 4.48. Upton: First Ch., 6. Wakefield: First Ch., 31. Waltham: First Ch., 15. West Boxford: Ch., 4. Wollaston: Ch., 14; — "A Friend," 500; "A Friend in Mass.," 50.

Woman's Home Missionary Association of Mass. and R. I. Miss Lizzie D. White, Treas. Beverly: Dane St. Ch., Aux. for Santee, Neb., 51. Gloucester: Trinity Ch., Aux. for Fisk U., 50. Worcester: Pilgrim Ch. S. S., for furnishing room in New Dormitory at Tougaloo U., 20. W. H. M. A., 650, (300 of which for Medical Work in Porto Rico, 200 for Cotton Valley, Ala., and 150 for Oriental Missions). Total, \$771.

Legacies.

Concord: Mary Munroe, 142.81. Plymouth: Amasa Holmes, 3.

RHODE ISLAND—\$142.93.

Central Falls: Ch., 6.88. Pawtucket: Mrs. G. H. F., for Talladega College, 10. Providence: Beneficent Ch., 48.34; Beneficent Ch., S. S., 2.71; "Friends," for Marshallville, Ga., 75.

CENTRAL DISTRICT.

CONNECTICUT—\$3,075.55.

(Donations, \$1,408.89; Legacies, \$1,666.66.)

Berlin: Second Ch., 34.20. Bridgeport: Second Ch., 2.48; South Ch. S. S., for Pulpit in Chapel at Cape Prince of Wales, Alaska, 8.10. South C. E. Soc., 8.16; E. W. M., 50. Bristol: First S. S., for S. A. at Grand View, Tenn., 25. Centerbrook: Ch., 3.06. Chaplin: Ch., 9.13. Cheshire: Mr. & Mrs. C. C. H. for Building Fund, Grand View, Tenn., 1. Durham: Ch., 25. Ellington: Ch., 77.62. Glastonbury: First S. S., for Am. Highlanders, 26.19. Green's Farms: Ch., 9.55. Griswold: First Ch., 10. Griswoldville: C. E. Soc., for Pleasant Hill, Tenn., 5. Haddam: Ch., 7. Hampton: Ch., 5.95. Hartford: Farmington Ave. Ch., 67.45; Park Ch., 56.25; Mrs. E. B. for Marshallville, Ga., 17.50. Hebron: First Ch., 26.25. Kent: First Ch., 6.21; S. S., 10 (5 of which for Macon, Ga., and 5 for Pleasant Hill, Tenn.). Middletown: Third Ch., 10.70. Morris: Ch., 3.53. Mystic: Ch., 17.06. New Haven, Grand Ave. Ch., 30.05; W. F. H., and Family, for Building Fund, Grand View, 1. New London: First Ch. of Christ, 48; Second Ch., 521.11. North Madison: Ch., 5.10. Old Saybrook: Ch., 11.97. Shelton: Cong. Ch., Workers, for furnishing room, Grand View, Tenn., 10. Somers: Ch., 5. South Windham: Ch., 15. Stony Creek: Ch. of Christ, 16. Suffield: First Ch., 100. Vernon Centre: Ch., 4.14. Washington: First Ch., 64.13. West Haven: First S. S., 10 (5 of which for Indian M.). Windsor: First Ch., 10.

Woman's Cong'l Home Missionary Union of Conn. Mrs. J. B. Thomson, Treas.

Bridgeport: Park St. Ch., L. Union for Grand View, Tenn., 25. Darien: Aux. for Grand View, 10. Total, \$35.

Legacy.

Waterbury: Mary L. Mitchell, by Nelson J. Welton, Exec., 5,000 (Reserve Legacy, 3,333.34), 1,666.66.

NEW YORK—\$921.27.

Cortland: H. E. R., for Talladega College, 50. Danby: Ch., 1.52. Dunton: First Ch., 10. Jamestown: First Ch. Girls' Club, for S. A., Grand View, Tenn., 10. Mt. Sinai: Ch., 10.75. New York: H. W. De F. for Talladega College, 25; J. H. S., for Talladega College, 100. North Pitcher: Ch., 2. Paris: Ch., 6. Pitcher: Ch., 4. Orient: Ch., 30. Schenectady: Pilgrim Ch., 15. Sherburne: Woman's Missy Soc., 44. Westmoreland: Ch., 13; — "Friend," 500; "A Friend," for Talladega College, 100 (75 of which for Wadham's Cottage).

NEW JERSEY—\$431.00.

Glen Ridge: Ch., 150. Nutley: St. Paul's Cong. Ch., 10.

Woman's Home Missionary Union of the N. J. Association. Mrs. Willard E. Buell, Tr. W. H. M. U., 271.

PENNSYLVANIA—\$223.17.

Allegheny: Slovak Ch., 8. Ebensburg: Ch., 30.17. Kane: Mrs. J. D., for S. A. at Grand View, Tenn., 50; Mrs. D. H., for S. A., Grand View, Tenn., 50. Philadelphia: E. B. A. for Building Fund, Grand View, Tenn., 5; C. C. S., for S. A., Grand View, Tenn., 50.

Woman's Missionary Union of Pennsylvania. Mrs. David Howells, Treas.

Lansford: W. M. S., for Fajardo, Porto Rico, 25. Nanticoke: Bethel Ch. Missionary Society for Fajardo, Porto Rico, 5. Total, \$30.00.

MARYLAND—\$25.00.

Through Woman's Home Missionary Union of the N. J. Association. Mrs. W. E. Buell, Treas.

Baltimore: Associate Cong'l Ch. S. S. for S. A. at Saluda Seminary, N. C., 25.

DISTRICT OF COLUMBIA—\$181.00.

Washington: First Ch., 156; Mt. Pleasant Ch., 25.

INTERIOR DISTRICT.

OHIO—\$312.28.

Barberton: Columbia Ch., 5. Chagrin Falls: Ch., 3.25. Cleveland: First Ch., 35. Columbus: First Ch., 25; Mayflower Ch., 14.60. Lorain: First S. S. for S. A. at Hillsboro, N. C., 5. Mt. Vernon: First Ch., 10. New London: First Ch., 5. Oberlin: First Ch., 41.16; Second Ch., 39.18; A. H. C., for Talladega College, 4. Parkman: Ch., 10.50. Sandusky: First Ch., 3.06. Youngstown: Elm St. Ch., 4.29; Plymouth Ch., 15.

Woman's Home Missionary Union of Ohio. Mrs. G. B. Brown, Treas.

Andover: W. M. S., 7.19. Ashtabula: First L. G., 9.95. Berlin Heights: W. M. S., 1.59. Cleveland: Euclid Ave. W. A., 26.84; Y. L., 11.60; M. B., for Pleasant Hill, Tenn., 5; First, W. A., 2.10; Mt. Zion S. S., 5; Pilgrim, W. A., 14.17. Ironton: W. M. S., 4.90. Marietta: First C. E., 3. Toledo: Central W. M. S., 90c. Total, \$92.24.

INDIANA—\$25.00.

Fort Wayne: Plymouth C. E., for Fessenden Acad., Fla., 25.

MICHIGAN—\$57.04.

Detroit: North Woodward Ave. Ch., 21.54. Flint: First Ch., 10. Grand Rapids: Second Ch., 4. Middleville: Ch., 4.50. — Union City: First Ch., 2. Somerset: Ch., 5. — Mrs. J. F. M., for Building Fund, Grand View, Tenn., 10.

WESTERN DISTRICT.

ILLINOIS—\$4,081.81.

Albion: Ch., 6.52. Atkinson: Ch., 2.25. Chicago: Fifty-second Ave. Ch., 20; Rogers Park Ch., by F. H. T., 25; Sedgwick Street Ch., Jr. C. E. Soc., 2; South Ch., 17.55; Warren Ave. Ch., 7.88; Rev. E. N. A., 10; V. F. L., for Talladega College, 100; Miss R., for Pleasant Hill, Tenn., 43. Earlville: "J. A. D.," 25. Evanston: First Ch., 100. Dover: Ch., 17.34. Dundee: First Ch., 20.25. Grayslake: S. S., for Santee, Neb., 6. Ivanhoe: Ch., 10. La Grange: Ch., 150. Marseilles: Ch., 1. Moline: Second Ch., 14.60; H. A., for Talladega College, 25. Morton Park: Ch., 3. Oak Park: First Ch. Y. L. M. S., for Building Fund, Grand View, Tenn., 50; First S. S. for Building Fund, Grand View, Tenn., 9.10; Glen Erie S. S., 6.87. Payson: Ch., 100. Peoria: First Ch., 25. Rio: Ch., 8. Rockford: R. E., for Emerson Institute, Mobile, Ala., 3,000. Rockland: Miss M. F. N. for Building Fund, Grand View, 1. Shabbona: Ch., 12.35. Wilmette: First Ch., 50.20.

Woman's Home Missionary Union of Illinois. Mrs. A. H. Standish, Treas.

Albion: S. S., 2. Amboy: W. S., 5. Aurora: New England W. S., 5. Canton: W. S., 2. Chicago: New England W. S., 34.85; South

W. S., 10.50; Warren Ave. Y. L., 3. Decatur: W. S., 5. Evanston: First W. M. S., 35. Homer: W. S., 1. Lockport: W. S., 1. Moline: Second W. S., 4. Morgan Park: W. S., 9. Oak Park: First W. S., 20.50. Odell: W. S., 6. Peoria: First W. S., 13. Plymouth: W. S., 2. Polo: Ind. Presbyterian Ch., W. S., 2. Port Byron: Mrs. G., 4. Rockford: Second W. S., 6. Rantoul: W. S., 5.25. Sheffield: M. B., 2. Springfield: W. S., 5.80. Stillman Valley: W. S., 5. Summerdale: W. S., 2. Thawville: W. S., 7. Tonica: C. E., 5. Western Springs: W. S., 10. Total, \$212.90.

IOWA—\$169.54.

(Donations, \$154.98; Legacy, \$14.56.)

Avoca: First Ch., 6.03. Creston: Ch., 10. Des Moines: R. L. McK., for C. H. S., Mem. Building Fund, Grand View, Tenn., 5. Fairfield: P. C. H., 25. Farragut: Ch., 15. Glenwood: Ch., 5.80. Iowa City: Ch., 3.50; Miss Adelaide Goodsell's, S. S. Class of Girls, for Pleasant Hill, Tenn., 3.12. Mason City: First Ch., 5.30. Mitchellville: Ch., 10, for Chapel at Cape Prince of Wales, Alaska. Moorland: Ch., 3.60. Muscatine: Ch., 1.75. Newburg: Ch., 2.50. Riceville: Ch., 31.20. Somers: Mizpah Ch., 3. Treynor: German Ch., 3. Van Cleave: Ch., 9. Webster City: Ch., 6.24.

Woman's Home Missionary Union of Iowa. Mrs. H. K. Edson, Treas.

W. H. M. U. for S. A., Santee, Neb., 5.94.

Legacy.

Fontanelle: Sybil C. Gow, 14.56.

WISCONSIN—\$93.43.

Berlin: Ch., 3.50. Clinton: Ch., 12.75. Fort Atkinson: L. M. R., 1. Koshkonong: Ch., 1.50. Menomonie: Ch., 10. Milton: First Ch., 2.50. Odanah: Ladies' Aid, 2. Oshkosh: Plymouth Ch., 14.18. Randolph: Ch., 10. Williams Bay: Ch., 7.

Woman's Home Missionary Union of Wisconsin. Miss M. L. McCutchan, Treas.

Arena: First W. M. S., 1. Clinton: W. M. S., 4. Delavan: W. M. S., 3. Edgerton: W. M. S., 5. Lake Mills: W. M. S., 2. Madison: First W. M. S., 10. Potosi: Mrs. Davies, 2. Sturgeon Bay: W. M. S., 2. Total, \$29.00.

MINNESOTA—\$260.32.

Glyndon: Ch., 8.87; Union Ch., Woman's Missionary Aux., 3.50. Minneapolis: Fremont Ave. Ch., 7.50; Lyndale S. Ch. for Lincoln Normal School, Marion, Ala., 25; Pilgrim Ch., 9.29; Plymouth Ch., 32.04. Northfield: First Ch., add'l. by R. W., 3. Plainview: Ch., 5. St. Paul: Park Ch., 2. Stewartville: Ch., 6.

Woman's Home Missionary Union of Minnesota. Mrs. A. M. Burch, Treas.

Anoka: 1.75. Benson: Aux. for Pleasant Hill, 5; S. S., 1. Campbell: 1. Cottage Grove: 90c. Duluth: Pilgrim, 1.50; "Friends in Council," 5. Excelsior: 1.40. Faribault: 7.20. Freeborn: 5. Mantorville: 2. Marietta: 50c. Marshall: 1.25. Minneapolis: First, 3.15; Lyndale, 7.60; Park Ave., 20.25; Pilgrim, 3.82; Plymouth, 14. Montevideo: 1.50. Morris: 3. New Ulm: 1.50. Northfield: 50. St. Paul: Olivet, 2.70; Plymouth, 4; St. Anthony Park S. S., for Santee, Neb., 5; University Ave., 75c. Spring Valley: 4.90. Wadena: 55c. Waseka: 1.90. Total, \$158.12.

MISSOURI—\$231.08.

Eldon: Rev. J. V., 5. Lebanon: First Ch., 10.91. Webster Groves: Ch., 75.

Woman's Home Missionary Union of Missouri. Mrs. E. B. Wilder, Treas.

De Soto: S. S. for Parsonage, Fajardo, Porto Rico, 5. Kansas City: First W. M. S., 7.42; Ivanhoe Park, W. M. S., 1; Ivanhoe Park L. M. S., 63c.; Prospect Ave. H. M. S., 87c.; Westminster H. M. Soc., 21.50. Maplewood: L. M. S., 2.48. Old Orchard: L. M. S., 5. Peirce City: L. M. S., 68c. St. Joseph: Tabernacle L. M. S., 3.90. Sedalia: First L. M. S., 2.01. St. Louis: First Sr. L. M. S., 7.53; Sr. L. M. S., add'l by Mrs. L., 1.50; First S. S.

for Porto Rico, 11.72; First S. S., add'l, 25c.; Greenwood, Miss'y Soc., 41c.; Greenwood, Maplewood L. M. Soc., 26c.; Pilgrim W. M. S., 25; Pilgrim Woman's Assoc., 19.67; King's Daughters, 12.59; Pilgrim Workers for Bird's Nest Home, Santee, Neb., 10.75. Total, \$140.17. KANSAS—\$85.67.

Humboldt: E. N. E., 7. Kansas City: Central Ch., 5. Plevna: Ch., 14. Russell: First Ch., 23. Wakefield: S. S., 8.92. Wichita: College Hill Ch., 27.75.

NEBRASKA—\$87.05.

Center: Ch., 2.50. Lincoln: Vine Ch., 5. Omaha: First Ch., 60; First Ch. S. S., 14.55. Santee: Miss M. S., for Boys' Cottage, Santee, 5.

NORTH DAKOTA—\$12.75.

Flasher: First Ch. S. S., 4. Fort Berthold: Ch., 75c. New Rockford: Ch., 8.

SOUTH DAKOTA—\$34.42.

Bryant: C. E. Soc., 50c. Hetland: Ch., 7. Ipswich: Ch., 16.92. Ree Heights: Ch., 5. Yankton: Mr. and Mrs. E. W. J. for Building Fund, Grand View, Tenn., 5.

OKLAHOMA—\$4.00.

Perkins: Ch., 4.

MONTANA—\$6.75.

Great Falls: Ch., 1.75. Missoula: E. W. M., for Talladega College, 5.

COLORADO—\$94.65.

Denver: Plymouth Ch. S. S., 13.24; Mrs. W. S. Ward's S. S. Class, for S. A. at Grand View, Tenn., 12. Greeley: First Ch., 30. Montrose: Ch., 14.25.

Woman's Home Missionary Union of Colorado. Mrs. Chas. Rogers, Treas.

Colorado Springs: Second, 3. Denver: Boulevard W. M. S., 12.16; Villa Park, 5. Steamboat Springs: 5. Total, \$25.16.

PACIFIC DISTRICT.

NORTHERN CALIFORNIA—\$11.50.

Nevada City: Ch., 5. Rio Vista: S. S., 3.50. Santa Rosa: Todd Ch., 3.

OREGON—\$9.60.

Beaverton: Ch., 9.60.

WASHINGTON—\$102.00.

Longbranch: Ch., 4. Odessa: Friedensfeld Ch., (German), 2; Pilgrim Ch. (German), 20. Quincy: Salem Ch. (German), 10. Ritzville: Immanuel Ch. (German), 10; Salem Ch. (German), 20. Seattle: Brighton Ch., 2.50; Pilgrim Ch., 27.50. Sultan: Ch., 2. Walla Walla: Zion German Ch., 4.

IDAHO—\$17.00.

Boise: Wright Cong. Ch., 2; W. M. Soc., 5. Council: S. S., for Pleasant Hill, Tenn., 10.

THE SOUTH, ETC.

VIRGINIA—\$3.35.

Falls Church: Ch., 3.35.

NORTH CAROLINA—\$25.00.

Montreat: Miss M. E., for S. A., Talladega College, 10.

Woman's Missionary Union of North Carolina, by Mrs. F. R. F. Flynn, Treas.

TENNESSEE—\$24.38.

Chattanooga: W. H. C., for Building Fund, Grand View, 3. East Lake: Ch., 1.78. Grand View: Dormitory Boys, for repairs, 3.60; M. S., for Building Fund, 1. Knoxville: Second Ch., 12. La Follette: Ch., 2. Pleasant Hill: Miss H. A. J. for Building Fund, Grand View, 1.

ALABAMA—\$15.32.

Mobile: F. M., for Emerson Institute, 50c. Montgomery: First Ch., 5. Talladega: Ch., 9.82.

FLORIDA—\$5.00.

Hampton: B. E. Van B., 5.

HAWAII—\$25.00.

Honolulu: Hon. S. M. D., for Building Fund, Grand View, Tenn., 25.

Joint Missionary Campaign Fund by L. C. Warner, Treas., 132.80.

SUMMARY FOR OCTOBER, 1911.

Donations	\$13,085.06
Legacies	1,827.03
Total	\$14,912.09

Congregational Church Building Society

Charles E. Hope, Treasurer - 105 East 22nd Street, New York, N. Y.

Receipts for October, 1911**FOR CHURCH BUILDING.****ALABAMA**—\$9.80.

Kymulga: 3.15. Talladega: 6.65.

CALIFORNIA—\$723.53.**NORTHERN CALIFORNIA**—\$448.52.

Alameda: 1st W. M. S., 10. Berkeley: 1st, W. M. S., 20; North, 20; North W. M. S., 7.25. Byron: 1st W. M. S., 5. Campbell: 1st W. M. S., 2. Ceres: 1st W. M. S., 10. Fresno: 1st W. M. S., 4.80. Loomis: 1st W. M. S., 1.85. Oakland: 1st W. M. S., 120; 1st Y. L. G., 50; Pilgrim W. M. S., 16.47. Oakley: 1st, 6. Oroville: 1st W. M. S., 1. Pacific Grove: 1st W. M. S., 3. Palo Alto: 1st, 6. Sacramento: 1st, 30. San Francisco: 1st, per Ed. Coleman, 100; Plymouth, W. M. S., 10; Bethany, 11. Stockton: 1st W. M. S., 14.15.

SOUTHERN CALIFORNIA—\$275.01.

Alpine: 1.12. Avalon: 1st, 1.20. Bakersfield: East (Kern), 1.93. Claremont: 1st, 27.31. Corona: 1st, 8.80. Escondido: 1st, 1.60; 1st C. E. S., 1.04. Highland: 1st, 13.20. Los Angeles: 1st, 47.27; East, 7.63; Park, 8.20; Pico Heights, 5; Olivet, 1.54; Pilgrim, 2.2. Ontario: Bethel, 10.10. Pasadena: 1st, 22.80; North, 2.65; West Side, 3. Redlands: 1st, 18. Redondo: 1st, 2.40. San Diego: 1st, 36.80; Logan Heights, 80c. San Jacinto: 1st, 62c. Whittier: 1st, 50.

COLORADO—\$66.30.

Greeley: 1st, 30. Hayden: 25. Longmont: 5. Lyons: 3.80. Steamboat Springs: H. M. U., 2.50.

CONNECTICUT—\$1,136.00.

Berlin: Second, 13.79. Bristol: 75; Swedish, 5. Centerbrook: 1.60. Cromwell: Swedish, 2. Foxon: 5. Georgetown: Swedish, 3.17. Greenfield: 6. Guilford: Third, 10.76. Hartford: Farmington Ave., 79.54; First, 111.65; Park, 20. Kent: 3.45. Lisbon: Newent, 10. New Haven: Humphrey St., 8.90. New London: 1st, Church of Christ, 32.64; Second, 147.77. North Haven: 33.33. Old Saybrook: 6.65. Simsbury: First Church of Christ, 26.95. Windham: 26. Windsor: 1st, 6.80. Connecticut: "A Friend, 500.

DISTRICT OF COLUMBIA—\$152.00.

Washington: 1st, 135; Mt. Pleasant, 17.

FLORIDA—\$4.78.

St. Petersburg: 4.78.

GEORGIA—\$3.00.

Hoschton: 3.

ILLINOIS—\$529.30.

Alton: 27.30. Atkinson: 1.75. Canton: 13. Chicago: Bethesda, W. S., 65c; Puritan, 5; St. Trinity, 5; South, 11.46; Warren Ave., 10.90. Crystal Lake: C. E., 2.50. Dixon: W. S., 1. Dover: 16.34. Downer's Grove: 6.50. Dundee: 13.25. Earlville: 25. Evanston: 1st W. S., 3. Geneva: 15. Huntley: C. E., 75c. Ivanhoe: 5. Kewanee: W. S., 1. La Moille: 13.20. Loda: W. S., 3. Maywood: 1st W. S., 65c. McLean: 1.80. Oak Park: 1st, 250; W. S., 1. Oswego: Ladies Guild, 10. Ottawa: 1st, 46.19. Park Manor: 65c. Peoria: 1st, 22.50.

Roseville: W. S., 2. St. Charles: 3.36. Shabbona: 8.55. Somonauk: W. S., 2.

INDIANA—\$22.00.

Angola: 1st, 10. Coal Bluff: 12.

IOWA—\$190.75.

Centerdale: 6. Charles City: W. H. M. U., 6. Clarion: 1st, 16.51; 1st, 50c; 1st, Girls' Junior, Mission Board, 4; J. Fairbanks, 1. Creston: 1st, 10; W. H. M. U., 1. Davenport: Edwards, 21.16. Fairfield: 20. Gilbert Station: W. H. M. U., 2.20. Glenwood: 3.96. Grinnell: W. H. M. U., 1.60. Hawarden: 20.48. Iowa City: 2.50. Mason City: 4.10. Monticello: 49. Moorland: 3. Oskaloosa: 1st, 8.25. Thompson: 2.50. Victor: W. H. M. U., 2. Webster City: 4.99.

KANSAS—\$21.00.

Alma: 16. Fairview: 5.

LOUISIANA—\$5.00.

Welsh: 1st, 5.

MAINE—\$45.54.

Auburn: Sixth St., 4.72. Brewer: 1st, 2.73. Hampden: 2.68. Litchfield: 2. Norway: 2d, 12.30. Portland: Woodfords, W. H. M. U., 5.04. Showhegan: Island Ave., 13. Westbrook: 3.07.

MASSACHUSETTS—\$1,293.37.

Andover: Ballardvale, 17.04. Becket: 1st, 2. Belmont: Plymouth, 9.58. Brighton: 7.59. Brookline: Harvard, 40.46. Cambridge: Pilgrim, 11.62. Chelsea: 1st, 9.60. Enfield: 10. Everett: 1st, 7. Fall River: Central, 24. Fitchburg: Rollstone, 37.94; 7.80. Framingham: Grace, 11.70. Granby: Christ Church, 2.60. Hanson: 1st, 1. Holyoke: 2d, 139.26. Haverhill: Riverside Memorial, 20. Haydenville: 3.32. Housatonic: Great Barrington, 7.02. Littleton: 9. Lowell: Kirk Street, 29.75. Medfield: 2d, 6. Melrose: Orthodox, 15.60. Methuen: 1st, 9. Millis: 3.61. Monson: 62.79. Montgomery: 5. Newburyport: Central, 29. Newton: 1st, Center, 10; Eliot Church, 40. North Attleboro: Central Falls, 10.40. Northbridge: Center, 5; Rockdale, 12. Pittsfield: South, 10. Princeton: 1st, 11.61. Reading: 13.63. Revere: Beachmont, Trinity, 8. Somerville: Prospect Hill Ch., 13; Highland, 2.48. Springfield: 1st, 14.73. Taunton: Trinitarian, 23.48; Union, 2.39. Tyngsboro: Evangl. J. P. C., 1. Upton: 3.20. Wakefield: 1st, 10.33. Waltham: 8. Wellesley Hills: 3.56. Westford: 17. Weymouth: East, 1st, 20; South, Union, 5.60. Wilbraham: North Grace Union, 1.66. Worcester: Bethany S. S., Prim. Dept., 2; Plymouth, 5.02. W. H. M. U. of Mass. & R. I. for Herrick, South Dakota, 500.

MICHIGAN—\$101.22.

Big Rapids Township: 7. Butternut: 3. Detroit: 1st, 25; North Woodward Ave., 21.54. Flat Rock: 1st, 10. Flint: 1st, 7.30. Grand Rapids: 2d, 5.50. Ovid: 6.38. Rockford: 5.50. White Cloud: 10.

MINNESOTA—\$68.77.

Brainerd: Peoples W. H. M. U., 1.15. Duluth: Friends in Council, W. H. M. U., 5; Pilgrim, W. H. M. U., 50c. Faribault: W. H. M.

U. 152. Freeborn: W. H. M. U., 60c. Glencoe: W. H. M. U., 60c. Hutchinson: W. H. M. U., 90c. Lake City: 1st, W. H. M. U., 10. Minneapolis: Fremont Ave., 10; Fifth Ave. W. H. M. U., 70c.; Lyndale, W. H. M. U., 1.55; Pilgrim, 12.59; Plymouth W. H. M. U., 1. Montevideo: W. H. M. U., 50c. Owatonna: W. H. M. U., 71c. Plainview: 4. St. Cloud & Sauk Rapids: 2.50. St. Paul: Park, "A Friend," 2; St. Anthony W. H. M. U., 10. Spring Valley: W. H. M. U., 90c. Swanville: Scandinavian, 1.75. Waseca: W. H. M. U., 50c.

MISSOURI—\$85.61.

Glenwood: Maplewood, L. M. S., 67c. Kansas City: 1st, K. C. H. M. S., 7.42; Ivanhoe Park, K. C. L. M. S., 1.62; Prospect Ave., K. C. H. M. S., 87c.; Westminster, K. C. H. M. S., 21.50. Lebanon: 1st, 8.73. Maplewood: L. M. S., 2.48. Pierce City: 68c. St. Joseph: Tabernacle L. M. S., 3.90. St. Louis: 1st, S. S., 25c.; 1st Senior L. M. S., 6.77; Aux., 2.26; Pilgrim W. Ass'n., 20.53; Pilgrim, King's Daughters, 5.92. Sedalia: 1st L. M. S., 2.01.

MONTANA—\$15.25.

Great Falls: 1st, 1.75. Missoula: 1st, 13.50.

NEBRASKA—\$38.75.

Brewster: Memorial Church, 7. Burwell: 10.75. Friend: 10. Hastings: 6. Lincoln: Vine, 5.

NEW HAMPSHIRE—\$146.13.

Amherst: 3.30. Bennington: 5.57. Boscawen: 11. Concord: West, 10.13. Littleton: N. H. Coos & Essex Ass'n, 12.59. Manchester: Franklin St., 70. Marlboro: 3.84. Orford: 6.50. Plaistow and No. Haverhill, Mass.: 10. Washington: 1.20. Webster: 1st, 12.

NEW JERSEY—\$344.00.

East Orange: Trinity, 36. Egg Harbor City: 7.50; Birthday Fund, 1.90; S. S., 3.60. W. H. M. U., 295.

NEW MEXICO—\$3.00.

Albuquerque: 3.

NEW YORK—\$348.72.

Aquebogue: 4.45. Carthage: 10. Coventryville: 1st, 3. Eldred: 7. Gloversville: 112.17. Joint Missionary Campaign Fund, 90. New York City: Bethany S. S., 3.30. North Pitcher: 1. Otto: 3.50. Pitcher: 2.20. Schenectady: Pilgrim, 9. Walton: 36.85. Warsaw: 25. White Plains: Westchester Ch., 36.25. Woodville: Miss P. L. Wood, 5.

NORTH CAROLINA—\$15.00.

Tryon: 15.

NORTH DAKOTA—\$28.06.

W. H. M. U. of North Dakota: Cando: L. S., 7. Hope: Miss'y Soc'y, 20. Maxbass: S. S., 1.08.

OHIO—\$115.91.

Akron: 5. Columbus: 1st, 16.50; Eastwood, 9. Greenwich: 1st, 7.20. Ironton: 1st, 10. Lenox: 2.48. Mt. Vernon: 1st, 6. Norwalk: 1st, 9.93. Oberlin: 1st, S. S., 6.28; 24.21. Sandusky: 1.98. Shandon: 5.36. Wakeman: 5. Windham: 4.66. Youngstown: Elm Street, 2.31.

OKLAHOMA—\$13.00.

Guthrie: 10. Oklahoma City: Harrison Ave., 3.

OREGON—\$53.00.

Beaverton: 1st, 8. Butteville: 1st, 3. Forest Grove: 1st, 30. Pendleton: 1st, 12.

PENNSYLVANIA—\$39.82.

Allegheny: Slovak, 6. Ebensburg: 1st, 23.82. McKeesport: 1st, 10.

RHODE ISLAND—\$66.27.

Central Falls: 8.26. Providence: Beneficent Church, 58.01. W. H. M. U. (see Mass & R. I.)

SOUTH DAKOTA—\$19.88.

Henry: 10. Valley Springs: 9.88.

TENNESSEE—\$1.21.

East Lake: 1.21.

UTAH—\$10.00.

Park City: 10.

VERMONT—\$43.10.

Benson: 11. Brookfield: 2d, 10. Thetford: 9.76. West Brattleboro: 5.82. Westford: 1.52. Westminster: West "Cives," 5.

WASHINGTON—\$37.65.

Beach: 5. Fullman: 5.15. Seattle: Brighton, 2.50. Sultan: 1st, 3. Walla Walla: Zion, 12. Warden: German, 10.

WISCONSIN—\$387.67.

Antigo: 18.60. Arena: 1st, 1. Appleton: W. M. S., 2. Berlin: 4. Beloit: 1st, 41.62. Cable: 1. Clear Lake: 3. Darlington: L. M. S., 2.50. Delavan: 6; Curtis Club, 1.20; W. M. S., 2. Durand: Pilgrim, W. M. S., 5. Eagle River: 1.57. Evansville: Y. L. M. S., 2.60. Fond du Lac: 30. Galesburg: 1.50. Koshkonong: 1.50. La Crosse: 15. Ladysmith: 1st, 9. Maine: 1.50. Maple Valley: Swedish, 3.75. Milwaukee: Grand Ave., 96. Neillsville: 2. Odanah: 5. Oshkosh: Plymouth, 20.13. Pototot: Mrs. Davies, 75c. Racine: Park Ave., 24; W. M. S., 75c. Rochester: 5. South Maine: 1.25. Rhinelander: 10. South Milwaukee: Soc'y Charities and Missions, 10. Sparta: W. M. S., 8.40. Sturgeons Bay: W. M. S., 1. Sun Prairie: W. M. S., 98c. Union Grove: 10. Viola: 1. Walworth: 2.50. West Salem: W. M. S., 1; 9.17. Williams Bay: 3. White Water: 16. Windsor: 5.40.

INTEREST—\$3,242.69.

Boston & Maine R. R. Div. 63, 5.25; Div. 65, 5.25. The Cleveland Trust Co., Ohio Div. 46, 17.50. Corn Exchange Bank, Interest, 138.11. Mercantile Trust Co., Interest, 234.08. N. Y. C. & H. R. R. Co., Div. 158, 12.50. N. Y. Interest, 2,830.

LOANS REFUNDED—\$3,689.00.

Birmingham, Ala.: Pilgrim, 25. Buena Vista, Colo.: By Ladies' Missionary Society, 50. Des Moines, Ia.: Plymouth, 1,000. Humeston, Ia.: 170. Kansas City, Kan.: Chelsea, 150. North Attleboro, Mass.: Trinity, by Ladies' Circle, 150. Roslindale, Mass.: 150. Lake Linden, Mich.: 100. Otsego, Mich.: 100. Lincoln, Neb.: Vine, 250. Plainview, Neb.: Paid by Ladies' Aid Society, 100. Brooklyn Hills, N. Y.: Pilgrim, 250. Richmond Hills, N. Y.: Union Cong'l Ch. and Society, 750. Roland, N. Y.: 1st, 26. Lakota, N. D.: 60. Lima, Ohio: 1st, 25. Plymouth, Pa.: Elm, 200. Seattle, Wash.: Keystone, 75. Neillsville, Wis.: 8. Walworth, Wis.: 50.

INTEREST ON CHURCH LOANS—\$348.25.

Des Moines, Ia.: Plymouth, 102. Tremont, N. Y., Christ Church, 175. Cranston, R. I., Edgewood, 71.25.

LEGACIES—\$7,688.66.

Colorado Springs, Colo.: Bequest under will of Ruth H. Bristol, 931.62. Waterbury, Conn.: Estate Mary L. Mitchell, 5,000. Keosauqua, Ia.: Estate L. Valentine, 1,400. Concord, Mass.: Legacy under will of Mary Munroe, 357.04.

MISCELLANEOUS—\$117.75.

West Indianapolis, Ind.: 24. St. Cloud, Minn.: Norwegian, 17.25. Denison, Tex.: 76.50.

FOR PARTICULAR CHURCHES—\$52.00.

Lee, for South Sandisfield, 52.

FOR PARSONAGE BUILDING.**CALIFORNIA—\$55.00.**

Etiwanda: on loan, 25. Rialto: Bal., 30.

COLORADO—\$75.00.

Denver: Harmon, on loan, 50. Lafayette: Bal., 25.

CONNECTICUT—\$188.00.

Bridgeport: Mrs. Ed. Wakeman, 5. Goshen: Mabel Griswold, 5. Chester: C. E. Society, 3. Granby: North Swedish, on loan, 25. Hartford: Lilly Harmon, 5. New Haven: Danish, on loan, 80. Oakville: on loan, 65.

GEORGIA—\$40.00.

Columbus: 1st, on loan, 40.

ILLINOIS—\$75.00.

Alto Pass: on loan, 25. Park Ridge: Em. Ger., on loan, 50.

IOWA—\$70.00.

Hawarden: Bal., 50. Owens Grove: on loan, 20.

KANSAS—\$30.00.

Wellington: 1st, on loan, 30.

MAINE—\$211.00.

Calais: Jennie Harvey, 1; Mrs. O. W. Reed, 5. Kennebunk: Geo. Parsons, 200; M. O. R., 5.

MASSACHUSETTS—\$377.00.

Boston: Mrs. D. W. Kimball, 40; M. A. Spalding, 25. Northampton: Mrs. J. B. Kingsley, 10. Concord: Misses Hubbard, 2. W. H. M. U., Memorial Fund, 300.

MICHIGAN—\$15.00.

Redridge: on loan, 15.

MINNESOTA—\$45.00.

Mankato: on loan, 45.

MONTANA—\$42.50.

Froid: 17.50. Wibaux: 25.

NEBRASKA—\$37.50.

Grand Island: 1st, on loan, 25. Ogallala: on loan, 12.50.

NEW YORK—\$55.00.

New York City: Mrs. H. M. Dwight, 10. Richmond Hill: Cradle Roll, 5. Roscoe: on loan, 15. Tallmans: on loan, 25.

NORT DAKOTA—\$67.50.

Fargo: 1st, on loan, 37.50. Hillsboro: 1st, on loan, 30.

OHIO—\$65.00.

Cleveland: Eman., on loan, 25. Ironton: 40.

PENNSYLVANIA—\$50.00.

Albion: Woman's Missionary Society, 50.

SOUTH DAKOTA—\$75.00.

Highmore: on loan, 25. Redfield: on loan, 50.

WASHINGTON—\$232.50.

Doly: on loan, 25. Spokane: Swedish Tab., on loan, 100. Sunnyside: 1st, on loan, 30. Touchet: 1st, on loan, 17.50. Warden: Ger., 60.

WISCONSIN—\$12.50.

Cashton: 12.50.

WYOMING—\$40.00.

Buffalo: on loan, 40.

TOTALS.

For Church Building.....\$21,270.74
 For Particular Churches 52.00
 For Parsonage Building..... 1,858.50

Total for the month.....\$23,181.24

Congregational Education Society

S. F. Wilkins, Treasurer - 14 Beacon Street, Boston, Mass.

Receipts for October, 1911

MAINE—\$55.39.

Auburn: 6th St., 1.18. Brewer: 1st, 1.95. Cumberland Centre: 5. Hampden: 1.80. Kennebunkport: North, 3; South, 2. New-castle: 2nd, 8. Norway: 2nd, 4.50. Portland: Woodfords, 3.03. South Berwick: 21.50. Westbrook: 3.43.

NEW HAMPSHIRE—\$102.85.

Amherst: 1.65. Barrington: 3. Chester: 10. Derry: 1st, 3.60. Hampstead: 3.31. Hillsboro: Smith Mem. Y. P. S. C., 2.60. Hinsdale: 2.64. Jaffrey: 10. Manchester: Franklin St., 35. Milton: 12.40; S. S., 1.60. Nelson: C. E., 3. North Barnstead: 1st, 1. North Weare: 3. Orford: 3.25. Washington: 80c. Webster: 6.

VERMONT—\$84.12.

Bennington: 2nd, 28. Manchester: 30.49. Old Bennington: Old 1st Ch., 10. West Brattleboro: West, 3.88. Westminster: West, "Civis," 5. West Rutland: 6.75.

MASSACHUSETTS—\$1,330.35.

(Donations, \$1,116.13; Legacies, \$214.22.) .. Andover: Friend, 10. Attleboro Falls: Central, 9.10. Boston: St. Marks, 2.40; Brighton, 5.26; West Roxbury, So. Evan., 22.50. Brookline: Leyden, 247.40; Harvard, 33.31. Cambridge: Pilgrim, 20.17. Chelsea: 1st, 8. Dedham: 1st S. S., 4.54. Dighton: 10. Everett: 1st, 6. Fall River: Central, 21. Fitchburg: Rollstone, 39.73; German, 5. Georgetown: 1st, 6.83. Hanson: 1st, 3. Hatfield: 39.01. Holden: 3.25. Lawrence: United, 14. Lowell: Kirk St., 24.50; High St., 8.88. Maynard: 5. Melrose: Orth., 7.80. Methuen: 1st, 7.90. Mills: Church of Christ, 5.84. Monson: 50. New Bedford: Trinitarian, 30.24. Newburyport: Central, 25. Newton: Elliot, 25. Newton Highlands: S. S., 3.22. Northbridge: Rockdale, 12. Northbridge Centre: 4. North Wilbraham: Grace Union, 2.37. Somerset: 2.61. Somerville: Prospect Hill, 12; Friend, 25. South Amherst: 4.90. South Deerfield: 9.10. South Framingham: Grace B. S., 12.56. Springfield: 1st, 11.82. Taunton: Union, 2.09. Upton: 1st, 2.80. Wake-

field: 1st, 31. Waltham: 1st, 7. West Groton: 5. Woburn: North, 10.50. Worcester: Bethany S. S. Prim. Dept., 2. Woman's Home Missionary U., 450.

Legacy.

Concord: Est. Mary Munroe, 214.22.

CONNECTICUT—\$3,446.83.

(Donations, \$446.83; Legacy, \$3,000.)

Berlin: 2nd, 15.69. Brookfield Centre: 1st, 35. Canaan: Pilgrim, 13.91. Centerbrook: 1. Coventry: 1st, 16.69. Derby: 2nd, 18.13; S. S., 1.87. Greenwich: 2nd, 16.24. Griswold: 1st, 7. Hartford: Farmington Ave., 59.67; Park, 20. Ivoryton: 11.82. Kent: 1st, 2.41. Middletown: 3rd, 6.35. New Haven: Humphrey St., 5.60. New London: Church of Christ, 21.11; 2nd, 89.70. Niantic: 4.25. Norwich: Greenville, 6. Old Saybrook: 3.99. Plainville: 16.13. Sharon: 1st, 10.90. Waterbury: 2nd, 44.04. West Stafford: 3. Windsor: 1st, 4.40. Winsted: 2nd S. S., 11.93.

Legacy.

Waterbury: Est. Mrs. Mary L. Mitchell, 3,000.

RHODE ISLAND—\$43.83.

Central Falls: 5.16. Providence: Beneficent, 38.67.

NEW YORK—\$99.50.

Barryville: 2.50. Brooklyn: Puritan, 4.28. Corning: 1st, 5.22. Coventryville: 1st, 2. East Rockaway: Bethany, 5.50. Franklin: 8.07. New York: Camp Mem., 5.50. Oxford: C. E., 16. Schenectady: Pilgrim, 4. Seneca Falls: Mem'l, 3. Warsaw: 5.70. White Plains: Westchester, 37.73.

NEW JERSEY—\$261.50.

Woman's Home Missionary Union, 261.50.

PENNSYLVANIA—\$16.70.

Alleghany: Slavonic, 4. Ebensburg: 1st, 12.70.

DISTRICT OF COLUMBIA—\$83.00.

Washington: 1st, 72; Mt. Pleasant, 11.

ALABAMA—\$4.30.

Talladega: 4.30.

TENNESSEE—\$0.78.

East Lake: 78c.

FLORIDA—\$3.09.

St. Petersburg: 3.09.

OHIO—\$101.39.

Ashland: 2.65. Chagrin Falls: 1.25. Columbus: 10.50; Eastwood: 6. Elyria: 1st, 13.35. Greenwich: 4.80. Hudson: W. A., 10. Little Muskingum: 47c. Mt. Vernon: 1st, 4. Oberlin: 1st, 16.95; 2nd, 16.78. Ruggles: 6.23. Sandusky: 1st, 1.26. Wakeman: 5. West Mill-grove: 15c. Youngstown: Elm St., 2.

MICHIGAN—\$19.87.

Detroit: North Woodward Ave., 10.77. Flint: 1st, 5.10. Grand Rapids: 2nd, 4.

ILLINOIS—\$1,388.83.

Atkinson: 1.25. Canton: 7.90. Chicago: South, 8.28; Warren Ave., 7.87; St. James, Ger., 3. Dover: 33. Downers Grove: 8. Dundee: 9.45. Geneva: 12. Glen Ellyn: 1st, 30. La Grange: 1st, 15. La Moille: 5.77. Moline: 2nd, 7.30. Plainfield: 17. Rockefeller: 1st, 2. Rockford: Friend, 1,000. St. Charles: 2.52. Shabbona: 1st, 6.17. Sycamore: 1st, 28.97. Waverly: 10.50. Woman's Home Missionary Union, 172.85.

WISCONSIN—\$7.40.

Stoughton: 1st, 7.40.

MINNESOTA—\$148.91.

Lake City: 1st, 5. Minneapolis: Pilgrim, 6.18; Fremont Ave., 5. Montevideo: 8. St. Paul: Park, 1.50. Woman's Home Missionary Union, 123.23.

IOWA—\$114.45.

Cedar Falls: 1st, 23.65. Clarion: 1st, 26.83. Eldora: 1st, 20. Glenwood: 2.54. Iowa City: 2. Mason City: 1st, 3. Moorland: 2.17. Thompson: 1.82. Treynor: Ger., 3. Washta: 1st, 7.25. Webster City: 3.74. Woman's Home Missionary Union, 18.45.

NORTH DAKOTA—\$4.50.

Dwight: 4.50.

NEBRASKA—\$87.09.

Friend: Ger., 10. Aurora: 21.34. Lincoln: Vine, 19.60. Linwood: 5.90. Ravenna: Friend, 800. Rising City: 1st, 6.25. Trenton: 6. West Point: 8.

MISSOURI—\$245.18.

Woman's Home Missionary, 245.18.

KANSAS—90c.

Sedgwick: 90c.

COLORADO—\$40.10.

Denver: Plymouth, 10. Lyons: 2.40. Woman's Home Miss. Union, 27.70.

NEW MEXICO—\$2.50.

Albuquerque: 2.50.

OKLAHOMA—\$8.50.

Oklahoma City: Harrison Ave., 4.50. Perkins: 4.

MONTANA—\$1.30.

Great Falls: 1.30.

IDAHO—\$5.00.

Boise: 5.

WASHINGTON—\$69.00.

Longbranch: 1. Odessa: Pilgrim, 7; Friedensfeld, 1. Quincy: Salems, 4. Ritzville: Ger. Salems, 20; Ger. Immanuel, 15. Seattle: Pilgrim, 20. Walla Walla: Ger. Zion, 1.

OREGON—\$4.00.

Beaverton: 4.

CALIFORNIA—\$79.76.

Benecia: 1. Berkeley: North, 10. Lincoln: 1. Loomis: 1.45. Nevada City: 2. Oakland: Pilgrim, 1.43. Pacific Grove: Mayflower, 12.88. Northern Cal. Woman's Home Mission. Union, 50.

Joint Missionary Campaign, 58.10.

Donations \$5,494.80
Legacies 3,214.22

Total \$8,709.02

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston, Mass.

September, 1911

ARKANSAS—

Gentry: S., 6.70.

NORTHERN CALIFORNIA—

Blue Canon: S., 2.60. Hayfork: S., 5.85. Niles: 6.50. Oakland: 58.93. Pacific Grove: Mayflower, 7.06. Sacramento: 13. Santa Cruz: 17.75. Supplies: 50c. Friend: 1. Pulpit Supply: 25.20. Total, \$138.39, of which \$7.06 is a C. D. Coll'n.

SOUTHERN CALIFORNIA—

Armada: S., 10. Los Angeles: First, 14.04; Park S., 5.16. Norwalk: S., 5.93. Sherman: S., 7. Lantern Lecture: 2.50. Total, \$44.63, of which \$28.09 is C. D. Coll'ns.

COLORADO—

Colorado Springs: Second S., 10. Cripple Creek: 10.62. Denver: North S., 5; Fourth Ave. S., 6.25. Rose Hill: S., 1.25. Total, \$33.12, which is C. D. Coll'ns.

CONNECTICUT—

Bridgeport: Park St., 78.56. Colebrook: 3. Greenwich: North, 3.32. Guilford: First S., 20. Hartford: First, 81.46; Wethersfield Ave., 20.55. Litchfield: First, 65.45. New Britain: First, 45. New Haven: United S., 15. Northfield: S., 6.35. Norwich: First S., 4. Putnam: First, 21.14. Stratford: S., 5. Friend: 25. Total, \$393.83, of which \$6.35 is a C. D. Coll'n.

DISTRICT OF COLUMBIA—

Washington: Mt. Pleasant, 10.

IDAHO—

Deary: S., 3. Kellogg: 10. New Plymouth: 12. Total, \$25.00, of which \$3.00 is a C. D. Coll'n.

ILLINOIS—

Alto Pass: 2. Aurora: New England W. S., 2. Bowen: 6. Chicago: South W. S., 2.50; Fifty-second Ave. S., 35. Evanston: 100. Garden Prairie: S., 3. Glenview: S., 6.68. Harvey: 3.55. Kewanee: S., 34.16. Lombard: 9.50. Oak Park: Third, 34.65. Olive: 5.36. Oswego: S., 11.50. Peoria: Plymouth, 2.20; Union, 14.50. Princeton: 12.81. Rio: 3. Rockford: Second W. S., 2. Shirland: 2. Stillman Valley: 1.31. Tonica: S., 7. Wheaton College: 17.42. Winnetka: 33.83. Woodstock: C. & S., 10. Wyoming: S., 5.51. McMillen Memorial Fund—Marshall: S., 10. Polo: Friend, 5. Total, \$382.48, of which \$178.35 is C. D. Coll'ns and \$6.50 is received through W. H. M. U.

IOWA—

Ames: 5. Berwick: S., 8.35. Cass: S., 7.20. Cedar Rapids: First W. S., 2. Farragut: 11.63. Fort Dodge: S., 10.12. Grinnell: W. S., 94c. Humboldt: S., 10. Iowa City: S., 1.85. Manchester: S., 10. Mason City: Prim. Dept., S., 2.76. Monticello: 21.50. Sloan: 2.56. Traer: W. S., 5. Victor: 6; S., 4. Friends: 15. Total, \$123.91, of which \$61.91 is C. D. Coll'ns and \$7.94 is received through W. H. M. U.

KANSAS—

Douglas: 10. Ellis: C. & S., 10. Sedgwick: 3.10. Seneca: C. & S., 6.15. Topeka: First C. & S., 15; M. B., 5; Seabrook C. & S., 1.10. Wabunsee: C. & S., 5. Total, \$55.35, of which \$37.25 is C. D. Coll'ns.

KENTUCKY—

Ludlow: 3; S., 6.50. McMillen Memorial Fund—Ludlow: 3. Total, \$12.50, of which \$6.50 is a C. D. Coll'n.

MAINE—

Burlington: 5. Portland: Woodfords, 4.66. Total, \$9.66.

MARYLAND—

Frostburg: S., 5.

MASSACHUSETTS—

Boston: Dorchester, Second, J. J. A., 200. Bridgewater: Scotland, 1.20; S., 3. Canton: 31.72. Dalton: 215.29. Granby: 1.96. Haverhill: Center, 8.08. Hinsdale: C. & S., 10.85. Holyoke: Second, 350. Lowell: Pawtucket, 24.70. Medford: 4. Montague: Millers Falls, 4. New Bedford: North, 13.37. Newburyport: Belleville, 8.10. Newtonville: S., 20. Orange: Central, 14.96. Pittsfield: Pilgrim Memorial, 5.20. Princeton: S., 11.75. Quincy: Bethany, 30.73. Royalston: First, 3.72; Second, 5. Sheffield: 8.25. Somerville: West, 12.72; Highland, 1.98. South Hadley: 14.57; K. D., 10. Spencer: 48.03. Springfield: Hope, 14.74. Taunton: Trinitarian, 19.07. Townsend: 8.50. Wellesley Hills: 14.29. Weymouth: Old South, 5.01; Weymouth and Braintree, 3.97. Winchendon: North, 7.22. Worcester: Central S., 19.19. W. H. M. A. of Mass. and R. I., 300. Total, \$1,455.17, of which \$50.94 is C. D. Coll'ns and \$300.00 is received through W. H. M. A.

MICHIGAN—

Grandville: S., 7.15. North Adams: S., 10. Shafterburg: S., 1. Three Oaks: E. K. W., 600. Union City: S., 5. Total, \$623.15, of which \$7.15 is a C. D. Coll'n.

MINNESOTA—

Akeley: C. & S., 1.60. Anoka: C. & S., 1.40. Benson: C. & S., 5. Biwabik: C. & S., 1. Campbell: S., 6.25; C. & S., 60c. Detroit: C. & S., 7.76. Duluth: Pilgrim C. & S., 1.30. Faribault: C. & S., 3.85. Freeborn: C. & S., 1.60. Graceville: S., 3.34. Lake City: First S., 36.37. Marshall: C. & S., 85c. Minneapolis: Plymouth, 36.05; C. & S., 6.50; Park C. & S., 12; Fifth Ave., 40; Linden Hill W. S., 5. Montevideo: C. & S., 15.30. New Ulm: C. & S., 1.30. St. Paul: University Ave. S., 2.50; C. & S., 53c. Sleepy Eye: 11.23. Springfield: S., 2.60. Spring Valley: S., 5.30; W. S., 3.35. Wadena: 5. Waseca: C. & S., 1.50. Friend: 5. Total, \$224.08, of which \$23.32 is C. D. Coll'ns and \$8.35 is received through W. H. M. U.

MISSOURI—

Kansas City: Beacon Hill S., 20; Prospect Ave. S., 8. St. Louis: Pilgrim, 4.19; Olive Branch S., 4.50. Pulpit Supply: 10. Total, \$46.69, of which \$32.50 is C. D. Coll'ns.

MONTANA—

Ballantine: Riverside S., 3.47. Huntley: S., 3.41. Total, \$6.88, which is C. D. Coll'ns.

NEBRASKA—

Bladen: 2.50. Brule: S., 4.38. Chadron: 10. Clay Center: S., 18. Dry Valley: 4.46. Exeter: S., 22.21. Franklin: S., 10.95. Friend: S., 11. Gordon Valley: S., 1.54. Grant: 7.60. Hastings: S., 16.38. Kearney: S., 4.50. Lincoln: Plymouth, 27.27; S., 16.43; 3.52. Milburn: Coll'n, 5.48. New Castle: S., 2.75. Omaha: St. Mary's Ave. S., 34.10; Parkvale S., 13.25. Petersburg: S., 7.11. Pleasant Valley: Coll'n, 6.20. Shepherd's Grove: Coll'n, 8.44. Shickley: 4.10. West Cedar Valley: S., 5.65. Coll'n: 9.62. Supplies: 85c. Total, \$258.29, of which \$174.31 is C. D. Coll'ns.

NEW HAMPSHIRE—

Andover: East, 4. Littleton: S., 10.66. Friend: W. P. E., 1.35. Total, \$16.01.

NEW YORK—

Buffalo: First, 65. Carthage: 7. Eldred: 3. Moravia: S., 11. New Haven: S., 4.11. Poughkeepsie: S., 14. Rochester: South, 1; S., 8.36. Sidney: S., 16. Friends: 4. Total, \$133.47, of which \$60.47 is C. D. Coll'ns.

NORTH CAROLINA—

Haw Branch: S., 5. Friend: 1. Total, \$6.00, of which \$5.00 is a C. D. Coll'n.

NORTH DAKOTA—

Benedict: 1.66. Danville: S., 3.57. Elbowoods: C. & S., 2.60. Fort Berthold: 75c. Gwinner: S., 3. Harvey: First C. & S., 8.25. Hayden: 3.02. Larkin: S., 1.14. Marmoon: 61c. McGregor: 1.93. Pleasant View: S., 5.25. Riverside: S., 75c. Sanborn: S., 7.15. Sanger: 36c. Tappen: Malcolm S., 2.75. Washburn: 1.01. Friend: 5. Total, \$48.80, of which \$23.75 is C. D. Coll'ns.

OHIO—

Akron: First S., 2. Aurora: S., 8. Bluescreek: S., 2.50. Elyria: Second, 5.50. Fort Recovery: S., 10. Kent: S., 17.57. North Fairfield: S., 10. Stanleyville: S., 90c. Thompson: S., 2.35. Toledo: Central, 6.89. Washington: S., 2.80. Total, \$68.51, of which \$39.92 is C. D. Coll'ns.

OREGON—

Agate: S., 1.03. Ashland: S., 10. Clackamas: S., 3.14. Ione: S., 5. Lewelyn: S., 2.60. Portland: Highland S., 15; University Park S., 5. Salem: Central S., 7.05. Table Rock: S., 1.15. Willsburg: S., 3. Total, \$52.97, of which \$50.79 is C. D. Coll'ns.

PENNSYLVANIA—

Philadelphia: Germantown, 4. Uniondale: S., 5. Total, \$9.00.

SOUTH DAKOTA—

Bowdle: 2. Bryant: S., 8.75. Milesville: S., 2.50. Parkston: Salem, German, 2; Friedenberg, 2; Hoffnungsberg, 2; Zions, 2; Wessington Springs, 2. Rapid City: S., 20. Redfield: S., 4.60. Yankton: S., 18.11. Total, \$65.96, of which \$53.96 is C. D. Coll'ns.

TEXAS—

Dallas: Central, 1.59. Farwell: 2. Total, \$35.99.

VERMONT—

Georgia: S., 1.60. Pittsford: 4.55. Total, \$6.15.

WASHINGTON—

Cathlamet: 5. Index: 2.85. Kirkland: 10. Long Branch: 5. Ritzville: First, 25. Ruff: German, 5.60. Seattle: Greenlake, 25; Pilgrim, 50; Beacon Hill, 10. Spokane: Pilgrim, 11.98. Sylvan: S., 8.29. Vaughn: 4. Supplies: 2.51. Total, \$165.23, of which \$20.27 is C. D. Coll'ns.

WEST VIRGINIA—

Ceredo: S., 3.

WISCONSIN—

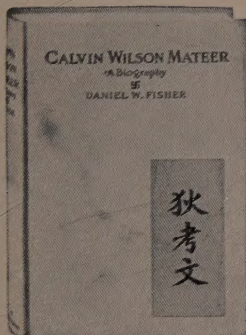
Amery: 5. Auroraville: S., 5.70. Bristol and Paris: S., 5.50. Butternut: S., 3.15. Lady-smith: 6. Madison: Plymouth, 3.15. Menasha: 43. Mill Creek: 4. Milwaukee: Grand Ave. S., 18.73. Orange: S., 2. Pleasant Valley: S., 3.50. Potter Memorial: S., 3.25. Princeton: S., 1.50. Racine: Park Ave. S., 30. Shopiere: S., 5. Tomah: S., 15.12. Viola: 2; S., 3. Viroqua: 15. Welcome: S., 3. Total, \$178.60, of which \$172.45 is C. D. Coll'ns.

INCOME.

Missionary Trust Fund.....	\$101.50
Christian Knowledge Fund.....	516.66
Legacy Account	114.82
M. T. Dill	76.67

Total for the month, \$5,421.77, of which \$910.89 is C. D. Coll'ns and \$322.79 is received through W. H. M. U.

During the month the Society aided 40 schools, of which 27 were newly organized.



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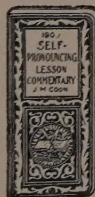
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